# THE CHURCHMAN.

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For the Churchman.

## Lays of the Ancient Church.

NO. VI.

### Litany of Jesus.

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Jesus, lo, I bring to thee
Lowly heart and humble knee!
O, of all my wasted time,
Every error, every crime,
Lord, I am aweary.
By the traitor's kiss accursed;
By the sweat which, anguish-nurst,
Bloody from thy temples burst,
Jesu, miserere!

That my soul hath, day by day,
Wandered from thy laws away;
That my fallen heart inspires
Sinful hopes and vile desires,
Lord, I am aweary.
By that love which o'er me mourns;
By thy mockings and thy scorns;
By thy painful crown of thorns,
Jesu, miserere!

Of my dark and envious thought
For a brother's happier lot!
Of my heart, unruled, unawed,
Loving mortals more than God,
Lord, I am aweary.
By the moan by angels chorussed,
When the purple robe thou worest,
When the heavy Cross thou borest,
Jesu, miserere!

That so long I turned my face
From thine offered, priceless grace;
That my passion and my pride
Thee so oft have crucified,
Lord, I am aweary.
By thy gentle heart, whose care,
Checking its own anguish there,
Soothed thy Mother's great despair,
Jesu, miserere!

That I do not pay thee now,
Tithe of all the thanks I owe;
That I am without, within,
Still unholy, still unclean,
Lord, I am aweary.
By the cross, the spear, the nail;
By the Temple's rended veil;
By thy last, wild, dying wail,
Jesu, miserere!

For thy mercy in the day
When my soul forsake the clay;
For thy pity in the hour
When thou com'st to judge with power,
Lord, I am aweary.
Bender 'neath the Father's rod;
Deity, on earth who trod;
Stainless, Blessed Lamb of God,
Jesu, miserere! ACOLYTIS.

## Communications.

For the Churchman.

## The Teachings of the Church.

NO. I.

*Mr. Editor*,—In the works of man there are no discoveries. If we take the most ingenious engine which ever man invented, the one that has the most various powers, and is adapted to the greatest number of uses, there is in it nothing that was not first in the mind of the inventor—no secret and hidden power which man may afterwards discover and apply to uses not before contemplated. On the other hand, in the works of God the organizations which come from infinite wisdom, and were created by the Almighty, day after day we are discovering new powers and newer applications. For ages did the magnetic power lie hid in the ore before man discovered it; still longer was it before he applied it to his own advantage. The medicinal influence of the Zarza and Cinchona were in existence in the briar and the tree long before man employed them in cases of disease. A still further time elapsed before he found out their constituent principles, the cause of their healing virtues. And so it may be that in the commonest earth, the meanest herb we tread upon, virtues may lie concealed which in ages yet to come a more advanced analysis or a newer science shall disclose to man. The organization which man puts together to supply his needs or alleviate his evils, these have no latent powers to be discovered and applied, when the time passes and its evils and necessities for which they were constructed. In God's works there are stones of hidden uses.

To apply these principles, we have in our country the Church of God, of divine origin; the mass of sects of human organization. Both intended for the teaching of divine truth for the application, that is, to man's spiritual wants of that mass of divine revelation which we have in the Scriptures. Both organized for that especial purpose; the one by our ever blessed Lord Jesus Christ, the others by Calvin and Wesley, Foxe and Williams. Am I to put these upon the same ground? Am I to think that one organization and the other are alike effective? No. In the one I see the organization God-made, 'the plant which his right hand has planted,' in all soils and under every sky producing the same fruit of faith and works, and for this purpose possessing in itself an infinite applicability to human nature, a store of secret powers put forth in the time of need by which it subdues all men, all times, and all circumstances to itself. The same Church subduing the haughty Roman and the subtle Greek, the mystical and dreamy Syrian, and the energetic and liberty-loving Saxon. The same in England under her monarchy, the same here under our republic; the one institution of all climates and all soils as organized by God for man who dwells in all. Foolish fellows have talked of 'republican religion!' forsooth! foolish people naturally talk so, but we are no man-made engine; we know our origin and the powers that it gives us, and these we are busy in calling forth not by fine spun theories, but practical hard work in the advancing of His kingdom; for the kingdom of heaven does not come by observation here more than any where else.

To return, however, to the train of ideas with which we began. Luther and Calvin, Wesley and Zinzendorff, these were men of undoubted piety and zeal, although each and all of them did some dirty things; some things that were they not so pious we should be apt to call shabby and mean.* The evils of their times were deeply felt by them; and this strong and burning sense of the evil, whatever it was, originated their several systems as remedial. These systems were complete; no machines ever better put together. Whether we look at Luther's anticipation of all that metaphysical science has done for three centuries, or Calvinism as hard and compact as if made of iron, or Zuinglis's doctrine since adopted by all sectarians, or Wesley's mode of operation so much suited to his age and times, or Zinzendorff's nurture of mysticism and monkery and management, one who looks at these several sect systems with a critical eye cannot but wonder at the admirable adaptation of them to their times and circumstances, cannot but see that their success is not to be wondered at. Here then is the engine man-made. For the time it sweeps all before it. But it is not the Church of God. New times and newer circumstances arise—it has no latent power to be called forth. Its first followers had thought it was indeed the Church 'in a better edition than the old one, new bound and gilt, with an introductory essay and many additions.' They had equalled Wesley† to St. Paul, and talked of the 'Saints Luther and Paul,'‡ but they find out after a time that it is not universal and cannot be. It became a sect. Buildings once built will stand till they fall. So it is with sects. Engines once constructed when they cease working are let stand till they rot. Dry rot is the doom of obsolete sects. They have not warmth enough in them to originate putrefaction.

The sense I have said of the evils of their times; this is that which originates systems of sectarianism. This sense is concentrated into a deep and loving realization of some one doctrine, an absorbing sense of its importance, which in fact makes the man the representative of it. Hence all his power. This one doctrine became to him the centre of all. He deduces all from this; he even scorns every scripture that seems to diminish the importance he attaches to it. Witness Luther's scoffs at the epistle of St. James, the Wesleyan's scoffs at Baptismal Regeneration, and the Zuinglian's sneers at the Real Presence, both doctrines on the broad face of the Bible! and Foxe's floutings at both the sacraments! These fellows, in fact, are religious monomaniacs, men of one idea, overmastered by it, and in their strong realization of it infallible, lords of the Scriptures, monarchs of interpretation. What is St. James or St. John, a thousand saints, or the Church of eighteen hundred years, to Dr. Martin or holy John Wesley, or Foxe the cobbler!

Men of one doctrine realized into a burning and devouring monomania, one fragment torn from the web and raised up as a battle-banner,—take it from them and what is left of them? Nothing. Luther without his peculiar view of justification, Wesley without his of the sensible new birth, Calvin without his of Predestination, they are nothing. And the end of their organized system is the propagation of that one notion. Believe that and you may believe or disbelieve any thing else you please; disbelieve it and nothing will save you. Is it not the same with them to this day? When shall it be seen that notions are not doctrines, that religion is a state of being and not an adherence to notions, an existence having its peculiar modes of action and life, and by these most clearly manifesting itself, without these nothing?

Again; but one way of propagating the one idea—preaching. It is truly wonderful to see how little sense these men have of the vast variety of inlets and avenues by which divine truth reaches the soul, of the multitude of means which the Holy Spirit employs. They seem never to have thought of any other means than man's tongue, nor to have considered that as in this life, physically and morally, we are moulded by a thousand influences, so in religion, considered as a life, there must be the same variety.

Here then we have the machine man-made. In contrast with this we have the organization framed and built of God—the Church holding all truth, containing in its perfection and infinite completeness that of which each individual man can only realize a part during his existence in this life. For I believe I do not err when I say that to those who sincerely hold the whole truth, there almost always will be some one doctrine, as the most suited practically to his own state, will to the individual seem nearer and closer than the others.

And we believe that the Church's modes of communicating this truth are manifold; that from a thousand avenues it is poured in upon her children. That from the simple fact of their being in the kingdom of Christ the truth consciously or unconsciously is ever working upon them towards the one object, the forming of them into his image. To take a figure; he who is in the kingdom of heaven is as a tree which, from the silent earth, by an invisible distillation and unseen channels, draws sap and salutary juices, from the pressure of the atmosphere and its vital power, shape and form; from the dews of the night, refreshment; from the very storm and tempest, solidity and toughness of fibre. Such must be the growth of a Churchman from the very fact of his being in a state and a kingdom.

Or we may illustrate our position by a different comparison; one which, besides that it is a comparison, is something more. The Church is the body of Christ our Lord. Now the very distinction which we draw between the natural body and the spiritual one is that which the forecasting wisdom of the ancient philosopher§ made in old times,—'the spiritual body is all eye, all hearing, all sense, all reason, all voice in each and every part.' So do I consider it is the case with the Church; each part and portion of her organization is instinct with instruction manifold, teaching and forming her children to the one end. And as soon would I dare to equal the powers which our bodies of flesh and blood in this life possess to those which the saints in future shall have, or argue from the one to the other, as I would dare to compare the teachings of the perishing and ephemeral sects around us to those of the Church, the body of our Lord Jesus. Churchmen, although perhaps they have not thought of these things, at once will recognize them as true. They feel that there is around them an atmosphere of influences all working the same way—a manifold teaching whose oneness they can discern, while they see its channels are numerous. And dissenters are beginning to feel it too. They who to justify their own divisions have babbles of High Church and Low-Church, are beginning to discover that these are pretty much the same; and that the cause of this is none of the reasons which they have assigned, but the reason we give that the Church is the body of Christ. They will find out after a while that these opinions are in the Bible also, that Paul spake of them and John also most plainly, although it has suited their own temper and position to explain away high and real truths into mere metaphor and unmeaning and inadequate figure.

These thoughts, Mr. Editor, have too little occupied our minds. We have been so placed as to seem to ourselves to be in competition with the sects. We have therefore, perhaps, put ourselves into a false position by descending into the arena to compete with them; thereby in some measure placing the Church of God upon a level with them. We have written too much for those without and too little for those within; too much upon points which those without deny, and too little upon privileges we possess and duties we ought to fulfil. We have labored too much to remove what we charitably call prejudices, and too much tried to persuade men of the truths which they are determined not even to examine; and by the means of this neglected the building up within the walls in our anxiety to strengthen the outward circle of defence. This is a false position. There is no competition between that which is undying and immortal and that which is mortal. No contest between different natures, no controversy, no comparison of great and greater good and better. To my mind the position of the Church is one of perfect peace—to realize our own privileges, to be leavened with our own leaven; to feel as a body what many individuals among us feel, that our business is to go on in our path of duty as if no other organization were in existence but ourselves, doing our duty towards God and man, regardless alike of the censure or the praise of the sects. For they are machines and organizations man-made, and against them time and circumstance and the consequences of their own position shall best wage our controversy.

In one or two papers more I intend to carry out these principles in their actual application to the teachings of the Church in America.

W. A.

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* For instance, Luther's permission to the Landgrave of Hesse to have two wives; Wesley's conduct towards the lady in Charleston to whom he was engaged; Zinzendorff's many instances of duplicity; Calvin's tyranny, his burning Servetus, and other things. It may seem paradoxical to say it, but we believe it nevertheless to be true, that the main distinction between the ancient saints and those of sectarianism is, that the modern saints are far from high-minded; now and then they do some deed which but that they are such pious men we should call shabby. Mark ye, gentlemen, ye that accuse so much the saints of old, you may misinterpret their fixedness of purpose and stern endurance of evil into ambition, but no meanness, paltriness, or shabby inconsistency of practice with profession can you fix upon them. The holiness which bases itself upon self-denial is altogether a loftier one than that which talks of its feelings.

† Inscription, or part of it, upon Wesley's tomb,—'As a preacher second *perhaps* to none since the time of St. Paul.

‡ This is part of the title of a Lutheran Treatise.

§ Pliny the Naturalist.

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For the Churchman.

## Trial of Bishops—No. 8.

*Mr. Editor*,—A valid and conclusive objection to our present canon is the fact that it violates the Golden Rule. It may safely be said that had its defects—its oppressiveness and injustice—been discerned, it would not have been adopted by the distinguished Committee who presented it to the House of Clerical and Lay Deputies; and that if by any possibility they could have been persuaded to agree upon it, it would have been rejected almost as soon as reported to the learned and important body in whose behalf they were acting. It would never have reached the House of Bishops. And as it is—having obtained the sanction of the Committee and of the lower House simply through a general neglect to examine it, occasioned by the much of exciting legislation in which the Convention was engaged—it could not without haste and, perhaps it should be said, inattention, have secured the approbation of our spiritual Fathers. The law of charity urges us to this conclusion. We cannot, if we would, think otherwise than that laymen, presbyters and bishops are too much governed by the piety and wisdom of the injunction, "Do unto others as ye would they should do unto you," to countenance for one moment a statute which they perceived to be at once unmerciful and unjust.

The experienced and talented clerical delegate from Mississippi, whose fertile mind drafted the canon, if he had been aware of its oppressive bearing, would certainly never have contrived it. He is a disciple and minister of the lowly Jesus, one whose religion and profession would lead him to endure much wrong rather than inflict the smallest injury on another. The constant tenor of his teaching is obedience to the precepts of the Saviour and patient imitation of his divine example. The instruction therefore which he is ever pouring forth into the gratified ears of others (and no body can instruct more eloquently than he) would have inclined him not to frame so cruel a law if he had been aware of the effect of its provisions. He would have reflected that, except under compulsion, he could not himself submit to be tried by such a canon; and on his own principles—the principles of all his public teaching—the principles of the Great Master of whom he is so conspicuous a servant—he would not have prepared for another what he would have deemed inequitable to himself.

If he had thought of the possibility of his being tried as a Bishop under this canon, and had reflected at all on its inevitable operation, he certainly would never have been its framer. He would have applied the skill formerly acquired alike in legislative bodies and an extensive practice before legal tribunals, to investigate the action which the law both favors and demands. And is it within the range of possibility that after that, he would have introduced it to his associates with the sanction of his influence and name? Does any one who knows him believe that he would have provided an enactment whereby he would be liable to be tried for offences against God and the Church, without having the right to challenge so much as one of his triers? Is he the man to commit willingly his standing, his reputation, his influence, in one word, his rights to the arbitration of men, some of whom he knows to be incapacitated to do him justice, by previous difficulties and stern, unbending prejudice? If he had known himself to have been drafting a statute for the government of his own trial would he have neglected to insert the provision contained in all secular law whereby the accused can except to any of his triers for cause? He knows too well the value, the *necessity* of such a provision; he has been engaged in too many suits not to be aware that without it justice can easily be defeated. Had the canon been passed without his agency, and he been arraigned through the power conferred by it, would he not have claimed the privilege of challenging as an inalienable right? and would he have ceased to press his claim till he had driven from the bench those whose capacity to deal impartially by him he had reason to suspect?

If he had been preparing the law for his own trial would he have omitted to connect with it a statute of limitation? He was as able a lawyer as he is now a clergyman, and therefore knows perfectly well how easy it is without such a statute, to bring to the support of injurious charges testimony which *seems* conclusive, but is absolutely deceptive, and yet cannot be disproved because of lapse of time, forgetfulness in the parties, death and corresponding circumstances. Would he therefore have neglected to insert a limiting clause in the canon on the proceedings under which were to depend his office, his usefulness, his honor, and his peace?

Had he been a Bishop with his own case in view, and remembering that owing to the imperfection of human testimony, the best are often unjustly condemned, would he not have made the law favor a merciful judgment so far as to allow for repentance and good conduct subsequent to the alleged immoral acts? Would he not have seen that as in civil courts jurors are kept from receiving all impressions from either the enemies or the friends of the accused, so was it important to him to have an enactment forbidding his peers to converse with others than those immediately engaged in the trial, on the topics connected with it, and enjoining them to avoid every other course and thing which could possibly impart to them a bias? And if, through his unwonted inadvertence, there had been no provision for this, observing what was done, and being taught by his great experience, would he not have demanded of his triers some such restraint upon themselves, as his right? Could he, on any account, tamely have submitted to the daily and confidential intercourse of the persons whose decision was to acquit or condemn him, with men whom he knew to be his bitterest foes and bent on his destruction?

In framing the canon would he have permitted the decision of only a majority to dispose of what is of more value to him than any thing else, with the single exception of his soul? Would he not have remembered how many innocent persons he had known escape unmerited punishment who would have been conveyed even to the gallows if a majority of their triers could have rendered a verdict? And would he not have taken due precaution that the considerate, merciful and just demand for much more than a majority which saved them, should extend its protecting effects to himself?

Would he not have appended to the canon the right of appeal? He has read too much law and argued too many causes not to know that in thousands of cases the right of appeal is absolutely essential to justice. He knows of many instances in which the revisory power of the Executive alone has prevented inequitable and cruel oppression. Would he, by the omission to recognise any such power, have permitted the existence of a chance that an ultimate like inequity and oppression would fall upon himself?

We cannot believe it. Had the canon been framed by him under the circumstances we have supposed, it would have been totally different. We are bound in charity to conclude that had he given the terms of this law the consideration it would have received if he had expected to have been tried under it himself, it would never have been proposed. The Golden Rule would have prevented his preparing for the trial of Bishop Onderdonk or any one else, a statute under which he would not be willing that his own official place and character should be brought into jeopardy. Doing unto others as he would they should do unto him, he would have framed a law which while it had all needful authority to elicit truth, and administer justice, would have protected the accused from every wrong. He would have had recourse to the enactments with which in his former profession he was so familiar, and would have incorporated in the canon the protections which they ever throw around the accused.

Supposing him, like all the other parties to the passage of the canon, to have had his share in giving it its present most objectionable shape more through inadvertence than design, we have a right to call upon him to lend his powerful influence for the correction of the great evil which has been wrought. We will confide in his long and distinguished advocacy of righteousness and truth as an evidence that he will endeavor to undo the wrong he has been so prominently instrumental in doing. We will hope that his love of justice—planted we trust in infancy, strengthened at the bar, and hallowed in the exercises of the closet, the altar, and the pulpit—will lead to his public confession of the haste in which the canon was prepared, his sorrow for its calamitous effects, and his urgent entreaty that it may be repealed.

This eminent individual has been taken as an example of all who through the much business and excitement of the last General Convention, allowed the statute under comment to be contrived and passed. We can ask respecting them as we have asked respecting him, whether they would be willing to have the provisions of that law applied to themselves. Would the members of the Committee who reported it to the House, the members of the House who approved it, the members of the House of Bishops who gave it their endorsement—would any of these wise and prudent men consent, except under positive compulsion, to be tried by it or any resembling law? Before they reply let them think of the many things for which a presentment may be made out, and that therefore there is a possibility of almost any one of them being brought to a trial. This will enable them to bring the matter more directly home to themselves than it would come if they should consider it improbable that any changes could be preferred against them. Well then, there are for example—and examples are all that we can pretend to offer, for the list is long—there are the financial difficulties to which we all are liable and out of the circumstances connected with which it is so easy to make the most startling charges; there are the many allegations which can be founded upon the ordinary use of the gift of speech, especially by a fluent and ardent man; there are the multitude of forms in which looseness of doctrine may be charged; there are the variety of real or supposed occasions of departure from ordination vows in the infraction of canons and rubrics, in consequence of which arraignments might be made; there are the different shades and character of the faults of temper which may easily occasion a trial; and, to name no more, there are what may be taken for the evidences of a fierce and persecuting spirit, cherishing as the occasion of its action, recollection of injuries which by others had long been forgotten.

Let Bishops and Presbyters think with what facility they can be brought to trial upon an *apparently* well sustained presentment for such or like offences; and then let them say whether they would consent to be arraigned with no other protections, no other rights, and no other hopes than the present canon affords.

And to bring the case home to the laity—for we can have in the Church few trials of them,—let us ask them how they would like to be tried for their lives under a law corresponding in all respects with the one whose deformities now claim our notice. This is not putting the matter in too strong a form; for death to a minister of Christ is positively preferable to great official disgrace. How then, would they like to be tried for their lives under such a law? Placed in such a hazardous extremity would they have no yearning for the prohibited right to challenge the jurors, the absent statute of limitation and all the other particulars which in this discussion have been deemed necessary to the due administration of justice? Would they not think it tyrannous cruelty to place them in jeopardy under similar circumstances?

If so, if it be certain that all who brought the obnoxious canon into existence—all who in any way contributed to its incorporation in our book of statutes, would consider themselves wronged if tried by either it or any corresponding law, how much and how deeply must they regret their agency in giving it being and power! how earnest may we expect them to be in causing it to be repealed! The Christian duty of "Doing unto others as we would they should do unto us" demands of them that they do not longer expose any of their brethren to the danger of suffering from the oppression of an enactment which they would think harshly and severely inequitable when brought to bear upon themselves.

But is this all we may expect from them? Does not a proper application of the Golden Rule require them to repair the mischief which their inadvertance, it may be, has already permitted to be done? If they had themselves been tried and condemned under the stringent application of such a law, would they not expect that, the trial having made its injustice apparent, every fellow Churchman would strive to have them restored to their rights and protected from further suffering? If the progress of their case under the restrictions and other defects of the enactment, had developed only enough for the *suspicion* of wrong, would they not think the whole Church should arouse to defend them from what appearances would tend to show might be a heartless *persecution*? And if over *all* the evidence adduced to support the presentment as much as a shade of doubt seemed to be cast, would they not think that the servants of Him who "will have mercy and not sacrifice" should unite to destroy the injustice and rectify the wrong? How then can they avoid acting in the same kindly, charitable, and Christian manner towards the Father and Brother who now suffers from a condemnation the justice of which is much more than suspected? How can they who if found guilty of any offence against the Church under her present law, would esteem themselves unmercifully if not basely persecuted, refrain from doing all in their power to restore to his place and privileges the one who in the Providence of God, was permitted to become the victim? And how can they who would suffer almost any thing in preference to being brought to trial under a statute in which they see so many features inimical to justice, remain passive when there is one whom it has smitten to the dust of disgrace, still lying prostrate in the condition and anguish in which he was made to fall?

Surely the Golden Rule plainly tells them their duty. Unless it is utterly devoid of meaning, it says to them 'as you would not yourselves be tried by the canon which is found to be in so many of the proceedings it directs and allows, most shamefully oppressive, so do you use all diligence, influence, and care to strip it of its baneful power. And as you, under like circumstances of sorrow and suffering to those into which it has thrown the Bishop of New York, would desire and hope for the aid of all good men to regain for you the possession of wrested rights and suspended privileges, so do you exert all the energy and all the talents you have to recommit to him the emoluments and power which, until very recently, by common consent he was acknowledged to use with piety and wisdom, and which, it is admitted, but for one official act *for which no body would present him*, he would still be employing for the glory of God and the good of the Church.'

Mr. Editor, I have done. I have said but a part of what this important subject has suggested, and yet I fear I have presumed too much upon your kindness. I am far from thinking that the large space I have so frequently occupied in your columns, might not have been better filled by others. Still I am persuaded that, all things considered, to no other topic than that I have discussed could as much reflection at present be profitably given. I thank you for the courtesy which has so often and so freely allowed me to be heard when you have evidently been crowded with matter of superior interest and weight; and I am happy to believe that if I have expressed one thought calculated to help the cause we both desire to serve, you will feel yourself amply compensated. To such of your readers as have followed me in the reflections which, without impugning the motives of any one, I have endeavored to present, I would at once tender my grateful acknowledgment and utter the hope that if I have in the least contributed to their abhorrence of an odious canon, and their sympathy for a dignified and long-revered servant of the Church, they will not allow their emotions to depart or their zeal to grow cold until the one, if not repealed, is essentially altered, and the other restored to his place at our altars and his influence in our councils. Let no suggestions of temporary expediency prevent our doing right.

UNUS.

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Selected for the Churchman.

As to the corruptions of Christians, and the abuses of Christianity, and the additions that have been made to it, which have furnished the Deists with their most plausible objections, it ought to be considered that the Christian religion cannot in reason be made accountable for those abuses and corruptions. The proper remedy in that case is not to throw off all regard for the Gospel, but to endeavor to recover men from their deviations from it. And in this, the pains of those that pretend to a true liberty of thinking might be profitably employed. If they have a true regard to the happiness of mankind, and to the cause of virtue in the world, the best way to answer that design is, not to endeavor to expose the Scriptures to contempt, but to engage men to a greater veneration for those sacred oracles, and a closer adherence to them in doctrine and practice; not to attempt to set men free from the obligations of Christianity, but to do what they can that the hearts and consciences of men may be brought under the power of its excellent instructions and important motives, and may be governed by its holy laws; which would be of the happiest consequence both to larger societies and particular persons—*Leland.*

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For the Churchman.

## Tracts for the Seasons.

NO. XXII.

"THE GREATEST OF THESE IS CHARITY," is St. Paul's decision, in the thirteenth chapter of his first epistle to the Corinthians, when considering this virtue in comparison with faith and hope. It offers a powerful rebuke to unscriptural systems which would not only exalt faith to the rank here assigned to charity, but even invest it with a merit and efficacy utterly at variance with evangelical views of the insufficiency of every thing in man. Regarding CHARITY, then, in its divinely appointed superiority to faith and hope, we may reflect on its nature, character, and influences, as they are laid before us in this chapter. It is here elevated to the highest rank of excellence and importance. Without it even miraculous knowledge and powers of speech, though reaching to that of the celestial courts, are nothing—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." The foretelling of future events, skill in the profoundest depths of science, acquaintance with the hidden things of God, the strongest faith, and even the power of working miracles, are lighter than vanity when compared with this one virtue—"Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." The most extensive sacrifice of personal comfort to relieve the wants of others, and even a martyr's zeal, will avail us nothing if destitute of this—"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

This super-excellent virtue the Apostle proceeds to describe with a particularity well deserving the serious consideration of every Christian, and calling for his devout prayer that he may have grace truly to understand and faithfully to adopt and practice it as thus unfolded.

It should be observed here that the original word translated "charity" signifies *the principle of disinterested and unselfish love, developed in all that appertains to duty to God and man.*

Of this, the first named characteristic is, that it "*suffereth long.*"

An impatient temper is very different from [illegible] the Gospel. It is one of the peculiar excellences of our religion, that it strikes at the root of iniquity by requiring the virtuous regulation of the heart. In external deportment there may be freedom from palpable sin; but this, of itself, will profit little in His sight to whom the secrets of the heart are as clearly manifest as the actions of the life. The greatest show may be made of piety, when God's dispensations towards us are those only or chiefly which minister to our comfort and enjoyment; but the true test of sincerity is equal love and devotion when He visits with the rod, and bearing, with unwearied patience and resignation, and even with cheerfulness, the chastisement of His hand. If the true love of God is shed abroad in our hearts, we will *suffer long*, we will believe Him when He says that He does not willingly afflict or grieve us, but punishes us for our good. Fully confiding in His declaration that whom He loveth He chasteneth, we will endure chastisement as dear children, and with unabated reciprocation of His love; cheerful under the assurance that though deliverance come not here, yet eventually our trials and afflictions will work for us a far more exceeding and eternal weight of glory. And in *doing* the will God, whether in attention to the duties of personal religion, or in whatever share may fall to our lot and station in life of promoting in the world the cause of piety and benevolence, difficulties, disappointments, and sacrifices will be gladly *suffered long*, and not allowed to diminish our exertion or slacken our zeal.

Nor can we have true charity or love to *man*, if destitute of a long suffering and patient temper, if we cannot bear long with weaknesses, imperfections, and frailties, even when shown in ingratitude or insensibility towards ourselves. The true Christian is ever on his guard lest by some overt acts of apparent charity, he bribe his conscience to indifference to that genuine Gospel spirit which is patient towards all men, and suffers long their failings and errors, still anxious to do them good, and not easily diverted from purposes of charity and love.

"*Charity is kind.*"

Kindness is a disposition essential to the Christian character. Deeds of the greatest apparent benevolence may be altogether unprompted by the kind and benevolent spirit of the Gospel, or even be the result of feelings and motives widely removed from them. The sympathy which prompts the kindly affections of the Christian heart, is mercifully conferred on our nature for the mutual happiness and benefit of fellow members of the human family. Under its blessed influence, we lighten each other's burdens, soothe each other's sorrows, and increase each other's joys. There are burdens which cannot be lightened, and sorrows which cannot be soothed, by any mere outward acts of relief. The benevolent eye and sympathizing heart of Christian kindness alone can do it. There is a heightening of virtuous joy to an exquisite degree, that can be imparted only by the silent indications, or the soft accents, of Christian kindness. We fail then in that grace of charity which is essential to an evangelical character, if our hearts are not warmed, and our intercourse with fellow men characterized, by *its* friendly and sympathizing emotions.

"*Charity envieth not.*"

Nothing is more essential to Gospel charity than freedom from an envious disposition.

It has been well observed that a truly good man turns the happiness of his friends into his own by the Christian pleasure which he experiences in their welfare; while on the contrary, the envious man not only loses this rich satisfaction by indifference to the good of others, but even turns that good against himself, by suffering it to produce unhappy feelings in his mind. What more adverse to the spirit of the

Gospel! That bids us rejoice with those who do rejoice, feel happy in the happiness of others, and take pleasure in their welfare.

An envious disposition is the worst species of hatred. It cannot even plead the excuse of retaliation for injury, or a desire to prevent our own hurt. It is unmixed and deadly hostility—that black temper which dislikes a man, and would deprive him of a portion of his happiness, simply because he is favorably distinguished from ourselves; and of which the awful depravity appears in the frequent proportion of its degree to the merits of the individual against whom it is cherished.

But its guilt rests not here. It is rebellion against God, murmuring at His allotments, and virtually charging Him with injustice.

Surely that cannot be a Christian heart in which envy dwells. Love neither to God nor man can be therein. The Holy Ghost will not reign there until this malevolent temper is utterly renounced, and superseded by the godly spirit of satisfaction at the honest welfare of others, and entire and affectionate confidence that the order of Providence, in assigning to men their respective states, however it may dispose of us, is right and for the best.

"*Charity vaunteth not itself, is not puffed up.*"

The virtue under consideration is here opposed to a proud and vain-glorious temper; the indulgence of which not only renders a person odious to the world, and an object of pity to good men, on his own account, but is also directly hostile to the spirit of charity.

When any selfish passion takes possession of the heart, it fails not either to supersede, or greatly to diminish, the influence of kindness, benevolence, and sympathy. The indulgence of vanity and pride necessarily renders a man indifferent to the feelings and interests of others; and is thus often the cause of distress to the more humble, and inflicts wounds deeper than tongue can tell on the suffering children of adversity.

But to vaunt one's self and be puffed up, is also a heinous offence against God.

What have we that we did not receive? What great merit of our own is there in the possession of all our advantages? Suppose they are the result of our industry and frugality: are we so vain as to think that others as industrious and frugal have not been so successful? Who then made us to differ? The object of our pride becomes that of idolatry, if it takes off our minds from recognising, in all our advantages, the kindness and love of God. And is this to puff us up and make us vaunt ourselves? Such abuse of our blessings to God's dishonor, must make them minister both to our guilt and condemnation. If we would have in our hearts that love of God which accords with the spirit of Christ, they must be cleansed from all vanity and pride.

But there is another and still more guilty species of vaunting one's self and being puffed up—that which arises out of spiritual privileges and religious performances. To boast of these, to make them the ground of any claim to the favor of God, to attach any merit to them, to be proud of them, to cherish a contemptuous opinion of those who, we think, cannot compare theirs with ours, to dwell, in our addresses to the throne of grace, on exultation that we are not as other men are, and to walk in that pride of our hearts whose language is, *Stand aside, for I am holier than thou*, are as hostile to the spirit of Christianity as the wilful dishonoring of God, the casting of discredit upon the Saviour's name, and the abuse and perversion of the grace [illegible]

And in reference to those commandments and ordinances in walking in which God would have us true to the faith, and obedient to the holy requirements, which He has prescribed for men as members of His Church and covenant in Jesus Christ, the true love of Him suppresses that vaunting and being puffed up which would sit in judgment on His appointments; object to what of character, design, or efficiency in them may be of higher and holier rank than human reason, expediency, or ideas of fitness would impress; ask where their necessity; or observe them with *that* view of them only which the vanity of private judgment sees fit to take.

In every way, and under every variety of practical application, all vaunting one's self and being puffed up must be excluded by the Christian, if he would be truly Christ's; and charity must establish in his heart that humbleness of principle and affection which meekly and cheerfully submits to all the requisites of the Gospel; ascribes to God's mere mercy all spiritual and temporal advantages; is deeply impressed with a sense of unworthiness of them; is ardently desirous that their benefits should extend to others; prompts to diligent offices of condescension and kindness that they may do so; solicitously guards against every thing that might cause them to be instrumental to injury to the feelings or interests of others; and strives, in every way, to consecrate them into an offering of praise to God, and to the glory of His holy name.

"*Charity doth not behave itself unseemly*," or unbecomingly.

Besides the greater requisitions of virtue and piety, essential to the charity of the Gospel, there is a variety of minor acts which will flow from the true cherishing of its spirit. When the love of God is deeply rooted in the heart, it produces a predominant desire to do every thing which may promote His glory, and even in what the less scrupulous may consider of inferior moment, not to behave one's self unseemly. In attending on His worship, it will maintain humble and reverent observance of its required ordinances, and of all those outward acts of devotion, and that general devout deportment, which are the natural expressions of true evangelical spiritual homage, and are calculated to preserve and improve our own devotion, and by the influence of sympathy to encourage and warm that of others. Persons, places, and things dedicated to God's service, or naturally associated with it, will be had in seemly reverence, and every care given to promote the same around us.

"Charity," too, as it is the love of man, "doth not behave itself unseemly." It is careful to observe the proprieties and courtesies which exert so favorable an influence on social and individual comfort and happiness. A disregard of these is evidence, not of a manly and independent, but of a low, selfish, and unsocial mind, and are greatly wanting in a just appreciation and adoption of the true principles and spirit of the Gospel.

"*Charity seeketh not her own*;" that is, according to a mode of expression familiar to the time and language in which the apostle wrote, not *only or chiefly* her own.

It is strongly and decidedly opposed to a selfish temper. And there is reason for this. We were sent into the world to live with and for each other. Man is less sufficient for himself than any of God's creatures. A religion adapted to his nature, and calculated to make him happy, must breathe a social spirit. Selfishness not only mars the enjoyment of him who cherishes it, but is inconsistent with duty, because hostile to the happiness and welfare of his fellow men. There are a disinterestedness and benevolence in the true Christian, which, more than any other virtue, assimilate him to the God he serves. His main wish and object are to be useful. He finds happiness in being so; and is ever willing and ready to encounter for it difficulties, and make important sacrifices.

The good Christian is also careful that in *spirit and motive*, as well as deed, he exercises that charity which seeketh not her own. He knows that much that passes with man for charity is but the indulgence of a fondness for display and reputation, or a desire to promote sinister or party objects. He guards his heart in this very essential particular, and prays and strives that he may conform to the humble principle, spirit, and temper, of his Lord's beautiful figurative injunction, "Let not thy left hand know what thy right hand doeth." He looks for his reward, not in the praise of men, but the approbation of God, the joy of doing Him service, and making to Him an offering of gratitude, and the delightful consciousness of doing good.

His *religious exercises*, too, the good Christian guards from all feeling and motive of self. By this is not meant that—*provided the love of God and the advancement of His glory are the principal object*—he may not have in mind the pure spiritual enjoyments here, and the perfect felicity hereafter, which the Gospel promises to the truly devoted servant of the Lord; or that he may not value and enjoy the esteem and commendation of the good, as one of the rewards of piety and virtue. But he *seeks* not the praise or favor of men; and in his just view of the spiritual and eternal recompense of the faithful, it is so essentially incorporated with union and fellowship with God, and likeness to Him, and the merging *in Him* of all the *creature's* joy and happiness, that a regard for it, if utterly severed from all view to mere temporal or worldly considerations, cannot be inconsistent with that charity which seeketh not her own.

"*Is not easily provoked*—is not of a hasty and angry temper.

There is nothing more essential than this to individual, domestic, and social happiness. Easiness of being provoked not only keeps one's own mind in perpetual disquietude, and is an annoyance and discomfort to those around him, but involves him in perpetual danger of being drawn into acts sinful in themselves, and injurious in their consequences.

But a temper easily provoked is not always satisfied with indulgence on fellow men. Its unholy feelings are directed even towards God. His dispensations—such is poor sinful human nature!—produce feelings of displeasure and anger. Dreadful is the guilt of that wrath into which the hasty man is thrown when adverse providences come in contact with his quick and resentful tempers! To guard against tendencies to such iniquity, let Christians cultivate that charity which is not easily provoked, and check the quick and hasty passions which spare neither God nor man. To this end let them, with constant faithful prayer for those influences of the Holy Ghost whereby alone spiritual good can be obtained, cherish the meekness, gentleness, and forbearance, which will minister peace to their own hearts, largely increase their social enjoyment, diffuse happiness around them, and prepare them for humble and cheerful submission to all events which, in the course of Divine Providence, may befall them.

It is not to be doubted that in persons of a certain natural temperament this will be a hard work, and the harder because of the sinful delusion under which so many calmly and carelessly excuse their wicked tempers by pleading a native constitutional [illegible] infidelity at its source. It forgets the strength and sufficiency of divine grace; the sureness of the covenant promise that that grace will be vouchsafed on the due seeking of it; and man's moral obligation to use, in the proper spirit, the appointed means of that grace. If a sense of native frailty, weakness, and corruption is *properly felt*, and the Christian rule applied in its influence on the heart and life, it were charging God foolishly to doubt that the promised remedy will be found and experienced. The Gospel call to prayer, to unsparing self-scrutiny, to deep contrition under the grievous remembrance and intolerable burden of sin, to fasting, self-denial, and mortification, heeded in true faith and devotion; and the blessing of the Church's aid and guidance herein duly followed;—we should not doubt that the power of God's grace will be manifested in us to the change of the carnal into the spiritual mind, with all its holiness, meekness, and gentleness of affection.

"*Charity thinketh no evil.*"

The original expresses a fondness for discovering evil, and a disposition to put a bad construction, and draw unfavorable inferences.

Our fallen nature is exposed to many temptations to this, and a corrupt heart finds congenial pleasure in the discovery of new faults in the objects of its aversion.

But very different is the truly renewed heart. It has such an abhorrence of sin as to be reluctant to witness the least additional evidence of it, even in those for whom it cannot feel an esteem. Conscious itself of good intentions, it delights to believe that they exist in others! Deeply conscious, too, of its own need of much favorable construction and charitable allowance, and of its own dependence for aught of hope on the sparing mercy of its God, it duly appreciates that essential feature of an evangelical character which loves lenity more than rigor, adopting the former of choice, yielding to the latter of necessity.

Very jealously, too, does the true Christian search his heart lest there lurk therein the sinful principle or affection which thinketh evil of any, even the most trying dispensations of his Heavenly Father.

"*Rejoiceth not in iniquity, but rejoiceth in the truth.*"

How low the degree of depravity which can rejoice in iniquity! And yet how often does it obtrude itself upon our notice! It is not unfrequently seen in alliance with the wicked propensity noticed under the last head; for there are those whose hearts admit even of joy at the opportunity, real or fictitious, of charging new sins upon those obnoxious to them. Not unfrequently too do we meet with those who, though not themselves conspicuous for vicious or immoral practices, yet will be found encouraging the profane, the lying, the intemperate, and the dissolute, by their smiles and their companionship, by speaking lightly of what they call their foibles, and by enjoying the stories of their shame. Such persons are certainly assimilated in kind to the more hardened offenders who glory in the shame of seeking their chief joy in avowed courses of iniquity.

While the unmitigated curse of God's law rests on *these*; the same law denounces *the others* as in no small degree participating in their guilt. To all, and every grade and sort of each, the true Christian places himself in irreconcilable opposition. So far from rejoicing in iniquity, it is to him, in every form and degree, and in whatever quarter witnessed, a subject of sorrow and of displeasure; and as opportunity offers, of prudent and kind, yet marked and decided disapproval and censure. He *rejoices in the truth*, or the *right*, ever happy in its advancement, and ever willing and ready to contribute what he can to the promotion of its cause, by all proper means of individual and associated effort for checking the progress of iniquity, and furthering that of the truth and the right.

"*Beareth all things.*"

The original appears to convey the idea of that characteristic of charity by which it is disposed to *retain*, except disclosure becomes necessary for important purposes, the knowledge of the faults of others. This is opposed to one of the most deadly evils in society—a fondness for discoursing about the failings, follies, and sins of our fellow men. This is sufficiently disgraceful, malignant, and injurious, when it feeds even on what is *known* as *fact*. How much more so when made the medium of disseminating tales not known to be founded in truth, and even not believed! How utterly depraved when the matter thus circulated is not only slanderously reported, but even slanderously *invented!*

"*Believeth all things.*"

By this cannot be meant weak credulity, but a disposition always to believe and think the best, until strong reasons show it to be improper and unsafe.

"*Hopeth all things.*"

Even where higher considerations of truth and duty compel to the withholding of the *belief* that is so welcome to Christian charity, it prompts at least a favorable *hope*, and will not let it go while it has a single ground of possibility on which to stand.

These two last mentioned qualities of charity are particularly opposed to a suspicious and harshly judging temper, which is the source of much disquiet and unhappiness.

"*Endureth all things.*"

Here, by reason of their fundamental importance, are again inculcated the duties of patience and forbearance, denominated above charity's *suffering long*; dispositions opposed, not to the lawful and orderly seeking of redress for injuries, where necessity compels, and milder treatment has failed; or, when the better ways which the Gospel requires have been tried without success, discouraging vice by the lawful punishment of the guilty; but to a vengeful and malicious, a hasty and impetuous temper, and a *vindictive* infliction of recompense. As charity is the love of *God*, it "believeth all things" that He has revealed, "hopeth all things" that He has promised, and "endureth" with cheerful patience and submission "all things" that He ordains.

Such is Gospel charity. Let the Christian carefully weigh every particular of its nature and requisitions, and faithfully seeking, in all appointed ways, the grace of the Holy Ghost that he may do so effectually, strive to have his mind enlightened with a just appreciation of it, and his heart and life governed by its true principles and spirit. He will find that it "*never faileth.*" Cherished by him with the constancy justly due to its exalted character and claims, and to which it will be recommended by the perpetually renewed peace, satisfaction, and joy with which it rewards the heart that fosters it, it will give its purest felicity to the communion of saints in the Church on earth and in paradise; and in the triumphant consummation of that felicity when faith shall be superseded by knowledge, and hope by fruition—will remain forever, a virtue even in heaven—the life-giving principle of that supremely and eternally happy communion in which all the company of the saved, and all the angelic hosts, are knit together in fellowship with the Father who made, the Son who redeemed, and the Holy Ghost who eternally sanctifies them. B. T. O.

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For the Churchman.

## Suspension of Divine Influences in the Presbyterian Church.

"*'Tis you that say it, not I.*"—SHAKSPEARE.

*Mr. Editor*,—In your Editorial of to-day, speaking of the proceedings of the General Assembly in relation to Baptism in the Romish Church, you say that it "is the last development in the outworking of popular Protestantism, and one which brings its beginning considerably nearer to its end." If the secular press is to be trusted, I find, that as far as the Presbyterian portion of the Protestant community is concerned, this consummation has already arrived. In one of the papers I observe the following strange announcement:—

"The Presbyterian General Assembly has recommended the observance of the Thursday before the fourth Sabbath of June as a day of fasting and prayer, in view of the present suspension of Divine influences among the Churches."

I must confess that, accustomed as I am to the absurdities of modern popular theology, the latter portion of this sentence has posed me; for it would seem from this that the General Assembly confess that they have been acting, haranguing, and decreeing, without the influence of the spirit of God; a fact which I can very readily believe, but which I should have hardly expected to hear announced by them. The present suspension of Divine influences among the Churches! What can this mean? Surely the paper from which I quote (The Weekly Sun) must have erroneously stated the object of the fast day recommended by the Assembly. It can scarcely be that a body which contains so much intelligence can be so utterly demented as to talk about a suspension of Divine influences, for some of its members must remember that Christ has promised to be with his ministry and Church *always*, to the end of time. "Lo! I am with you alway even to the end of the world." "Where two or three are gathered together in my name there am I in the midst of them." Why sir, the very existence of the Church depends upon the existence of Divine influences within it; and if these have ceased, what is it? If the Assembly have made such a recommendation as the one stated, and if their representation of the condition of the Presbyterian Churches be correct, (and surely they ought to know,) it follows as logical and necessary deductions from our Saviour's words, that they possess no ministry, and that they do not meet together in the name of Christ. *The Presbyterian Church*, according to the deliberate declaration of its assembled divines, *is dead!* Divines? No, that word is incorrect! Pray, Mr. Editor, what shall we call them? If they are not *Divines* what are they? And what can they have in them allied to Divinity when they enjoy not the influences of God's Spirit? Oh sir, we have arrived at a state of things almost too sad for satire, and yet there is so much in all this of the ludicrous, that we needs must smile. How worse than senseless is the outcry made even against Romish error by those who confess that, for the time at least, they are without God in the world! How harmless are the fulminations of the Philadelphia Vatican when those who hurl mock thunderbolts at Rome, proclaim in the very act, that God has deserted them! Is it by such men that error is to be resisted? Is it by such hands that superstition is to be restrained? Are these the champions to overthrow a Church that has produced a Pascal and a Fenelon? Are the defects of Baptism administered by men who can show living proofs that God is with them yet, in spite of all their error, (and sir, I am no apologist for Rome, I have no sympathy with Rome,) to be remedied by those in whom there is a suspension of the Divine influences? What sensible man would belong to a quasi-religious community which is confessedly only periodically subject to the visitation of the Holy Spirit, and which, like a corpse that has received a galvanic shock, after displaying a horrid mimicry of life in a thousand spasmodic contortions, relapses again into the rigidity of death?

The General Assembly having decreed that the Church of Rome is not a Church of Christ, now tell the world that the Presbyterian Church is dead. To quote the words of one of their number, on another subject, I would say, "Let it be buried." These "potent, grave, and reverend? signiors" have certainly done much towards digging its grave, and ere long they may have the rather Irish privilege of officiating at the interment of their own body.

What cause, sir, have we for gratitude to God, for the calm repose which, notwithstanding all our troubles, we enjoy in the Holy Catholic Church, when we survey the condition of the most intellectual and respectable sectarian bodies. Who would exchange the peaceful confidence of abiding for ever under the shadow of the Almighty's wing, of drinking hourly from "Silva's brook that flows fast by the oracles of God," for the popular favor, newspaper applause, the variable outcry of a voice, that is far oftener "vox Diaboli," than "vox Dei." J. H. H.

*New York, June* 14.

P. S. I must add a postscript to ask a few questions.

1. Can you conceive, Mr. Editor, for what possible purpose Presbyterians will attend their meeting houses during the present suspension of Divine influences, and until the galvanic battery of the Thursday fast has done its office of very questionable efficacy on the lifeless body of their Church?

2. Do you imagine that any of the members of the General Assembly are aware that the word Church is derived from κυρια οικος, the house of God?

3. How does the doctrine of a suspension of the Divine influences tally with that of the impossibility of falling from grace?

4. Does this newly developed doctrine imply a similar idea of God to that entertained by the Priests of Baal who cried, "O Baal hear us! But there was no voice nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon that Elijah mocked them and said, Cry aloud, for he is a God; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud and cut themselves after their manner, with knives and lancets, till the blood gushed out?"

5. May there not be some connection between the two facts of the Presbyterian Church being without a Bishop and without a God?

6. You are accused of saying harsh things. Did you ever say any thing so harsh of the Presbyterians, as they now most whimsically say of themselves?

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For the Churchman.

*Mr. Editor*,—In the *Protestant Churchman* of June 7th, an editorial appeared, charging the clergyman of a certain parish in a neighboring diocese, with something like coercion upon a parishioner of his, against receiving that journal from one of its agents. Having reasons to know myself to be the clergyman intended, I wish to say through your paper that the representation is entirely incorrect. So far from 'forbidding my parishioner' to take the paper, or wishing to 'control his conscience,' I expressly assured him that I had no dominion over his faith,—told him to read the paper if he thought best; but, as I suppose I had a right to do, I *advised* him not take it.

It is true that I intimated to the agent his interference with my charge,—coming as he did from another parish into mine, and attempting to introduce without my knowledge a paper which he knew I did not approve. But I made not even this intimation till he had declared that I was interfering with his rights as an agent. I have yet to learn however that the advice which I gave was any interference with his rights.

I would not trouble you for the insertion of the above in your paper on my own account. But the case has been made the subject of a leading editorial in the *Protestant Churchman*; implying the likeness or tendency of my proceeding to the Romish custom of prescribing what books may or may not be read by the members of that communion; and making such other remarks as may give occasion of scandal to some in the Church. I write merely to show how utterly groundless and uncalled for in this case these remarks are. Enclosing my name, to be used if necessary, I subscribe myself

A TRUE SON OF THE CHURCH.

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For the Churchman.

*Dear Mr. Editor*,—LOW CHURCHISM, one would think, had of late done sufficient mischief in this Diocese, for ever after to hide itself. Nevertheless it is not so, since vaunting in a temporary triumph, as if all were now in their power, the leaders of that party talk boastfully of their *future* doings. New York, say they, must be revolutionized, and they are determined it shall be! The Church must be delivered from the weight which bears it down, and hinders its prosperity, and they will deliver and raise it!

Hence, it is, at this time, perfectly useless to present any appeal of a benevolent and religious character to these men. They will do nothing for you unless you entirely agree with them in sentiment, and promise fealty to their sovereignty. Should it be known that you sympathise with a persecuted, injured and afflicted Bishop, you will be accounted guilty of an unpardonable sin, cut off from their aid and cooperation, and be subjected to a repulse in no respect agreeable.

Such has been the fate of several applications, in relation to most important Church objects, recently made to the hitherto esteemed *benevolent portion of our brethren!* Now, what shall be done? Shall we forego these opportunities of doing great good, till we have entirely vanquished the foe to our Church's peace, and the great and decisive battle, in which we shall soon be compelled to take a part, has been fully fought? I would hope not. Rather, let the mournful state of things among us arouse every true Churchman to a determination not to do any thing for the sake merely of party, not to imitate the conduct and procedure of those influenced by no other, and no better motive or feeling; but to concentrate our own energies, and our means, so that we may just show a few purse-proud, domineering, and sadly disappointed, persons in this city, that money cannot buy us over to the side of injustice, cruelty and wrong; nor sway our Diocese in any form or manner whatsoever. Let us teach them that good Churchmen will not take advantage of false pleas of excuse, when duty to their Holy Mother requires them to give according to their ability, "even as unto the Lord;" but that they will sooner die in defence of their principles, than act in the manner of the persons complained of, so entirely and disgracefully in accordance with the wisdom and cunning trickery of the men of this world.

Not an instance, I dare venture to assert it, can be shown, in the which what are called High Churchmen, have refused their aid, when solicited either for the relief of a needy brother—obliged by enfeebled health to go abroad for his recovery—or the support and maintenance of any Church interest or object, merely because the applicant was a Low Churchman; whereas proofs, positive and decisive, of a contrary character may now, if desired, be had, and presented to your readers.

That our ill used Bishop has many sympathisers among the brethren, may be, and doubtless is, very galling to his implacable enemies; but he certainly has them, and it is gratifying to know that their number increases. Nevertheless is it not preposterous that the hand of charity should be staid from a most benevolent object because the Bishop was requested to give an opinion on a certain subject, which concerns the Church; and that the opinion which he did give, so sensible and good, and written not in an official, but individual capacity, should excite a prejudice against those who are determined to carry it through? "That letter was a masterly production, and the Bishop deserves great credit for writing it, but you had no right to ask him, and therefore we will not aid you in your project," is in deed and in truth, the answer which has been given the Executive Committee of the Anglo-American Free Church!

Individually I rejoice on all occasions to declare myself boldly and unequivocally an adherent to the cause of Mercy, Truth, Justice and fair and upright dealing; and such I believe myself to be when I subscribe myself, dear Mr. Editor, A HIGH CHURCHMAN.

The complaint of a High Churchman, is the fourth instance which has been lately brought to us of similar treatment. We think it quite time that the public should be directed to the subject.—ED.

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# The Churchman.

New York: Saturday, June 21, 1845.

☞ For the article from the Christian Remembrancer, see last page.

This season of the year is generally a cheerful one by reason of the many Journals of Convention which come to us, and which, with whatever points of doctrinal disagreement, we have hitherto always opened with pleasure. But it is with other feelings that we now receive the journals of those dioceses whose bishops have co-operated in the gross injustice which has been done to New York and her injured Bishop. We take them up with a heavy heart, as finding it hard to believe that they proceed from different sections of the same family; and we look over them with a conscious feeling of estrangement which no doctrinal differences ever did or ever could produce; and which could have been produced by nothing but a deep sense of oppression and wrong.

Of the Conventions recently held we have already received the journals of Georgia, Virginia and North Carolina.

Bishop Ives refers to the state of our afflicted Diocese and Bishop in a manner which draws North Carolina nearer to our hearts, and makes us feel that both dioceses are members of one body:—

In regard to the sentence in the case of the Bishop of New York, our duty is quiet submission to authority, filial sympathy for our suffering father, and devout prayers that God may disperse the cloud now resting upon him, and restore to his Diocese and our whole Church the sunshine of peace and good will.

Our readers will be pleased with the whole concluding portion of Bishop Ives's address:—

My visitations during the past year, although in many respects highly encouraging, have met with some drawbacks from the unusual sickness prevailing in particular sections of the State, which in three or four parishes has operated to lessen the number of confirmations, as well as the attendance upon the ministrations of the Gospel.

The Diocese has just sustained a severe loss in the sudden and afflicting death of two of its most valuable Laymen, Geo. E. Spruill, Esq., a man full of knowledge and wisdom and piety, and his oldest son, giving promise of equal usefulness and distinction, in his following closely the steps of the father. These, brethren, are solemn lessons. They should teach us humility, sobriety, and the awful necessity of constant preparation for eternity.

The past year has been one of struggle with our Missionary work. Barely enough has been contributed by the Diocese to keep up the Missions that were in operation at our last Convention. Notwithstanding the urgent appeals then made in behalf of the congregation at Chapel Hill, nothing has been done to enable either the Bishop to place a Missionary at that important post, or the congregation to complete their house of worship, which in its present unfinished state serves only as a tower of reproach to the Diocese. It is true our pecuniary resources are somewhat limited; but I have awful fears that at last they will be found to have been far less so than our love to God and man. Be assured, my dear brethren, that we have not yet in our exertion approached either the true measure of our ability, or righteous demands of our trust as stewards of the manifold grace of God.

Although our Missionary contributions have not justified any increase in our appropriations to the Mountain Missions, still they have not been wholly abandoned. Encouraged by a few zealous individuals, and impelled by the afflicting necessities of our confiding and kind-hearted mountaineers, your Bishop, in accordance with the views he expressed the last year, has made a strenuous effort to establish a Missionary family and school in "Valle Crucis," near the head of Wataga River, Ashe County. In company with a worthy Presbyter, he has purchased a farm in that place, consisting of sufficient land to sustain the largest Missionary establishment, 100 acres of which are under improvement. One half of this farm is secured by deed of trust forever to the support of the Mission; while the avails of the other half are substantially applied to the same object. When purchased, the farm had upon it a small grist mill and tannery. We have since erected a saw mill, a log kitchen and dining room, a log dwelling house containing four rooms, and a framed building, 60 by 20 feet, affording two rooms for teachers in each end, with a large school room in the centre on the ground floor, and over it a dormitory for boys. This latter building, though not completed, is to be ready to be occupied about the middle of June. The farm is partially stocked, and is being put in good order under the direction of a skilful young farmer from the State of New York. Thus far have we proceeded without any appeal to the charities of Churchmen.

In order, however, to carry out the plan of the mission, the erection of missionary houses, charity school houses, and a Chapel, is yet indispensable. I have not hesitated, therefore, as opportunity offered, either at the North or in my own Diocese, to ask something for this object. And as the estimated expense of these buildings—we having the means of furnishing the lumber—is less than a thousand dollars; and as I have received already more than three-fourths of the sum needed, I feel encouraged to hope that, before my return from Valle Crucis in the ensuing Autumn, all the essential parts of the establishment will be completed.

We shall then, by God's blessing, be prepared to proceed slowly and quietly upon the following plan, increasing our operations as the Church shall give us means:—

1. To extend the message and means of salvation for some thirty or forty miles in every direction, to a fearfully destitute population.

2. To give instruction in the rudiments of knowledge to poor children at and in the immediate neighborhood of the establishment, on any terms easy to their respective parents.

3. To receive into the establishment and educate a limited number of young persons, selected from the mountain region, on condition that, for a certain period after their education, they shall act, under our direction, as teachers and catechists in the most needy mountain settlements.

4. To train poor boys of pious dispositions and promising parts, with a view to the holy Ministry, or to subordinate stations in the Church.

5. To give Theological instruction to candidates for Holy Orders.

6. In connection with the above, and as a means thereto, to conduct a Classical and Agricultural School—receiving its support from the farm—where boys may be thoroughly prepared for College or for any of the employments or professions of life, at a moderate expense, under the best influence, and remote from the ordinary temptations either to idleness or to vice.

7. To prepare and keep up a model farm, as a guide to agriculture and an incentive to industry among the surrounding population.

At the head of this establishment I propose, God willing, to pass a considerable portion of every Summer. For its constant and efficient maintenance, I have already engaged the services of four or five of the best furnished and most devoted of our young clergymen, who, for the love of God and souls, are willing to enter upon these self-sacrificing labors for a bare support. These, by a judicious arrangement of their duties as Classical and Theological instructers, and by aid from the candidates for Orders in the Classical department, will be able, without hindrance, to carry forward the great objects of the Mission. The charity schools being taught mainly by pious females connected with the establishment, and the farm conducted by pious men, acting as Catechists, or Deacons, admitted under Canon VI. of last Convention. As a Bishop, however, cannot act upon this Canon without a resolution of his Convention requesting him to do so, and as the necessities of our Diocese in my view demand such action, I respectfully submit the matter to the consideration of this body.

I would call their attention also to an act passed by the last General Assembly of this State, entitled "an act to amend the revised Statutes, entitled Religious Societies;" which, as an act for the incorporation of the Church in the Diocese, requires the action of this body, to be available.

There is one other matter which I feel bound on the present occasion to present. I mean the usual appropriation of most of our Missionary contributions. That there are many small parishes which cannot well secure for themselves the ministrations of the Gospel without Missionary aid, is most certain. But it is worthy of consideration, whether a long and established continuance of such aid may not,—in many cases, tend to keep back the real ability of a parish,—thus foster a spirit of selfishness in it, and deprive the poor of their true portion. Three ways suggest themselves to my mind as likely to remedy the evil:—

1. That Missionary appropriations to regularly formed parishes should, by some fixed ratio, constantly diminish.

2. That after a certain period, except in extraordinary cases, they should entirely cease.

3. That parishes receiving such aid should be satisfied with partial ministrations, suffering these to be extended for a portion of the time to the supply of poor neighborhoods.

Recommending to your fuller adoption and more vigorous application, the plan of systematic charity or weekly offerings; and supplicating for you the blessing of the great Head of the Church, I commend you to His guidance and grace.

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BISHOP HENSHAW'S ADDRESS.—We respectfully submit to the editor of The Churchman, that he has, unintentionally we doubt not, done injustice to the Bishop of Rhode Island in representing him as "referring to 'the Commentary of Scott,' and the works of Romaine and Cecil, as 'the very best exponents of the fundamental principles of evangelical truth.'" What the Bishop really says, (see page 13 of the Address, or third page, bottom of second column, of the Banner of last week,) is, that the popular objection that the Church *is not evangelical*, "is a strange assertion *to come from the lips of those who* adopt the Commentary of Scott, the letters of Newton, the works of Romaine, Cecil, Faber, and a host of other Episcopalian worthies, as being the very best exponents of the fundamental principles of evangelical truth."—*Banner of the Cross.*

A clergyman of the Church who was known to take liberal views of Christianity was once heard, in the presence of several avowed Unitarians, warmly to eulogize the order of the Church and the beauty of her Liturgy. The Unitarians assented to much that was said; expressed their pleasure that the Athanasian Creed had been expunged from the Prayer Book, and went so far as to say that though there still remained in it some things which they disliked, yet on the whole there was no expression in it which they could not adopt with some private qualification. "But," they added, "we have one insuperable objection to your Church, and that is, that she is hostile to rational Christianity; her whole spirit and system are anti-liberal and opposed to the spread of Unitarian doctrine." The clergyman heard the objection patiently, and then with some warmth answered; "Gentlemen, this objection that the Church is not *liberal* is a strange assertion to come from the lips of those who extol Dr. Samuel Clark, and Bishop Hoadley and Dr. Paley, and many other Episcopalian worthies, as the best exponents of the Christian doctrine. Let me say to you that you ought either to cease to read and commend these authors, or cease to traduce the Church in which their theology was acquired." Hereupon the company separated.

Will the Banner of the Cross do us the favor to say, *yes* or *no*, whether the clergyman who gave this reply to the *liberal* Christians may or not be justly accounted to have referred to Clarke, Hoadley, Paley, &c. as the best exponents of Christianity? In our view we have done no injustice to Bishop Henshaw.

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BOSTON, *June* 16, 1845.

*Dear Mr. Editor*,—At a meeting of a Unitarian Convention at Providence about a year since, a clerical member from New York maintained that Christianity would never prevail universally until all mysteries had been banished from it. At the recent Convention of the Protestant Episcopal Church in the Diocese of Massachusetts, the preacher concluded his sermon with an exhortation to abandon all mysteries to her on whose forehead the word mystery is written, and who is drunken with the blood of the saints. The transition from this anathema to the ascription of praise was so abrupt, and many of the hearers had been so unpleasantly affected that they could not rise from their seats to join in the ascription. I doubt not, too, that your readers will not be a little surprised to learn that a clergyman of the Church allowed himself in this public manner to make use of the word of God to express human bitterness and wrath. And this surprise may be increased when we call to mind the fact that the most learned Congregational commentators, those most decidedly opposed to the discipline and doctrine of the Church of Rome, generally concede that the prophesy of the book of Revelations refers to Pagan and not to Christian Rome. In the first part of his discourse the preacher admitted that mysteries existed under the Old Testament dispensation, but that they resolved themselves into the problem how God can be just and justify the sinner. Christ came to resolve this, and thus to do away with all mysteries. In view only of its vastness can the incarnation be called mysterious. And if we may suppose a Unitarian and an Episcopal clergyman with these views to be laboring near each other, as in a village where each might have shown congregation, should we be surprised if by far the larger proportion of intelligent and honest people attended the Unitarian meeting house? For must not the clergyman of the Church contend with great disadvantage? Both tell their congregations that there are no mysteries in Christianity, that Christ has come to do away with them. But then the Episcopalian will be obliged immediately after his sermon to read the Communion Service, in which the congregation are reminded that Christ instituted and ordained holy mysteries, and in which they heartily thank God for having received holy mysteries. The Unitarians, however, notice no such discrepancies. Their preacher tells them that the divinity of Christ and his atonement as set forth by some Christians, are mysteries, and therefore cannot be true, and he puts before them views of Christ's nature and mission which are reduced to a level of their understandings. As no man hath seen God at any time, and as of course the understanding, or the faulty judging according to sense, cannot take cognizance of his nature, to be told that the Saviour is either a man, or at any rate a created being, greatly facilitates the attempts of the hearers to understand, and really makes the subject of salvation easy. That what is often designated as Gospel preaching thus leads to Unitarianism will be apparent to any man of an honest mind who will acquaint himself with the history of Congregationalism in this city; and it is not a little remarkable that a religious teacher not of the Congregational denomination, and therefore free from certain prejudices of early education and association, professing a belief in the divinity and atonement of the Saviour, should shut his eyes to what is passing on around him, and persist in a course of instruction which must lead the consistent and the honest into Socinianism, transcendentalism and infidelity.

You, perhaps, will not be surprised to hear that a preacher who thus denied the existence of mysteries, and spoke of the sacraments as mere signs, should at the same time magnify the office of the ministry. He seemed to claim for himself the absolute infallibility which Roman Catholics claim for their Church, and Congregationalists for themselves. As the grasp of his understanding extended even to the nature and purposes of God, as his principal office was to explain mysteries, why should he not lord it over God's heritage, and what propriety would there be in calling him, in any sense, the servant of the congregation? And here again it is a little remarkable that the preacher cannot learn by the experience of his Congregationalist brethren. He evidently was conscious that the office of the ministry is lightly esteemed by many. Were Cotton Mather, or any of his contemporaries, to come back to the scene of their former labors, how astonished would they be at the manner in which their successors are shorn of influence and authority. But they would be at no loss to understand the cause, and would connect it with the defective theology of the day, with the rationalism, with the denial of efficacy to the sacraments, and of authority to the Church. A Bible Christian has no need of any ministry. He may be glad to have a preacher who will flatter his vanity and stimulate his intellect, who will draw crowds to hear him, and sell the pews in his fashionable meeting house.

But I dare say, Mr. Editor, that you have heard enough of the impressions produced on one, who hopes that he is most fervently honest, and would not willingly misrepresent, by the sermon preached before the Convention of this diocese. Your correspondent is a descendant of the old Puritans, and believing them to be honest and zealous, though misguided men, he is far from being ashamed of his ancestry. They have tried the experiment of reducing first the polity of the Church and then its doctrine to the level of the human understanding. Is it strange that one who knows of their failure by experience should thus express his regret to you that some, placed on high in a Church to which they were opposed, should still blindly endeavor to follow in their steps?

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We have received a Prospectus of a School for Boys, to be called St. Timothy's Hall, situated near Catonsville, Baltimore county, Maryland. When we say that Bishop Whittingham is to be its visiter, and Mr. Van Bokkelen so favorably known by his connection with St. Paul's College, in this diocese, is the Rector, little more commendation is needed. We will add, however, that having carefully looked over the prospectus, we are enabled to pronounce its arrangements such as to promise a Christian and efficient education for the pupils. Boys will be admitted between the ages of 7 and 14 years, and can go through with either a Classical or Commercial course. The disciplinary arrangements in general are the results of long experience, and as such, we feel sure to be trusted.

Maryland bids fair to abound in the means for Christian education. We have also received the Register of the College of St. James, near Hagerstown. Number of Professors and Instructors, 10; Students, 52. The course pursued here is fully equal to any college in the country, and the discipline of a strictness much needed in some. But its chief excellence is the religious influences pervading the whole system, and its close conformity to Church rules and offices. The Trustees are required to be members of our communion, and the College in general is responsible to the Bishop for the character of its instruction. Mr. Kerfoot, the Rector, has also had the privilege of a connection with St. Paul's College, of which St. James's is the immediate offspring.

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NARRATIVE OF THE UNITED STATES EXPLORING EXPEDITION. *By* CHARLES WILKES, U. S. N., *Commander of the expedition. With illustrations and maps: in five volumes.* Philadelphia: Lea & Blanchard. 1845.

We have received the third and fourth volumes of this valuable work, which we suppose will become a great favorite, as well with lovers of travels as with scientific readers. The account of the Sandwich Islands, which is all we have had time to read carefully, is very full and interesting, though the author when recounting the history of late religious differences between France and the native government, is plainly under a strong bias. Such an intolerant spirit as has been instilled into the Islanders is by no means to be excused.

OCEAN WORK ANCIENT AND MODERN, by J. HALL WRIGHT, is another volume in the Messrs. Appleton's series "FOR THE PEOPLE." It is an attempt to popularize modern geological speculations, the daring of which is well intimated by the young lecturer in these conversations, when he tells his audience and readers that "impossible is not a geological word." Really, we should think not, when we find Ocean in chapter 27 represented as "Brickmaker."

THE DEVOUT COMMUNICANT, by the Rev. EDWARD BICKERSTETH, (Stanford & Swords,) purports to be a compilation from a larger work of the same author, and if our New York publishers have been guarded against the mistake made in Philadelphia not long since, we presume this will be found an acceptable manual to those who agree with the "Minister of Wheler Chapel" in denying their Church's doctrine of the Real Presence.

A PILGRIMAGE TO TREVES, *in the year* 1844, (Harpers,) is the title of a neat duodecimo, giving the results of the observations of a young American during a brief Continental tour. It will be found of interest from the fact that the localities visited are somewhat out of the way of ordinary travellers, but all of them in some measure connected with mediæval church history. Our author was at Treves during the recent pilgrimages in honor of a certain garment said to have been worn by our Saviour, and his account of the same, being the VIIIth chapter of the work, we extract, both as a curious piece of information and as stating quite fairly the difficulties in the way of receiving modern miracles or miraculous relics.

The Cathedral of Treves claims to have possessed, since the fourth century, the Sacred Robe of Christ, the "inconsutilis tunica Domini," "the coat without seam, woven from the top throughout." Its guardians believe that it was made by the Virgin herself for her divine offspring, according to the custom of the Hebrew women, who used to employ themselves in weaving garments for their husbands and children. Other persons, whose faith or credulity exceeds the ordinary limit, assert that, by a constant miracle, this garment grew with the growth of our Redeemer. He must have worn it, then, not only at his crucifixion, but also during the whole of his life. It was by touching the hem of this robe that the sick were made whole, and from it celestial radiance was diffused when Christ was transfigured upon the high mountain, when "his face did shine as the sun, and his raiment was white as the light."

Among the vast number of relics which are objects of veneration to the Roman Catholic world, it is hardly to be doubted but that some few are, in the strictest sense of the word, authentic. From a natural and praiseworthy sentiment, men love to preserve memorials of those whom fortune or merit has elevated above their fellows. The sword of the hero, the manuscript of the scholar, all the articles of daily use which have passed through their hands, are jealously guarded, and long viewed with interest by posterity. How much more, then, should the disciples of the Greatest among men, the First of all Creation, treasure up with care whatever could remind them of so exalted a personage. That they should have done so is certainly extremely probable; and the reverence with which these memorials were regarded, and their consequent careful preservation, would have naturally increased from age to age, from generation to generation, as the events which they commemorated became more and more remote.

The question of the efficacy of relics is one altogether different. That subject has been long since exhausted, and the opinions which divide the world with respect to it are well known. The Sacred Robe of Treves may be what it is assumed to be, without possessing the smallest real efficacy either to work evident miracles, or to produce a salutary influence upon the heart, or to purify the guilty soul from evil, and absolve it from its just punishment. Let us examine, now, on what foundation the name given to this garment rests.

The clothes worn by the Jews consisted of a mantle, which was nothing more than a large square piece of white or purple cloth thrown over the shoulders, and of a shirt or tunic made of linen or cotton, with long and wide sleeves, which was worn next to the skin, and descended below the knees. It was often made of a single tissue, without seam; such, as we are informed by St. John, was the tunic, or "coat," as it is translated, of our Lord, and such is the appearance of that which was shown at Treves. At the Crucifixion, "the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did."

It appears, therefore, that it was the *mantle* of Jesus which the executioners divided among themselves: as it was simply a piece of cloth, the four parts which were thus made could be afterward employed to some good purpose; but the *tunic* would have been rendered useless by such a proceeding. They therefore cast lots for it. What became of it afterward is altogether unknown. The firmest believers in the identity of the Robe at Treves with that which was worn by our Saviour on the day when he sealed his mission with his blood, have here to resort to probabilities. The verse of St. John which follows those I have already cited, states that "there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." John himself was also present. What can be more likely, then, say they, than that one of these should have, eagerly and at any price, redeemed from the grasp of a brutal soldier this garment of their Lord. Such a supposition is, in fact, extremely probable, but it is, at the same time, entirely unsusceptible of proof; and the difficulty becomes greater when we learn that an equal obscurity involves the very *existence* of the Sacred Tunic for the space of 300 years, until the Empress Helena visited Palestine in the year 326, retracing with pious steps the holy places, and searching for relics to quicken the faith of proselytes at home. Her zealous labors were crowned with success. She discovered the place of the Crucifixion, the Holy Sepulchre, the Cross, the Title of the Cross, and the Holy Nails. The Robe without seam, the mystic symbol of the indivisibility of the Church, was among the number of her acquisitions, and upon her return she is said to have presented it to the Church at Treves. This donation is unsupported by any contemporary document, and here, again, probabilities only are adduced to enforce the truth of the tradition. Treves ranked at that time as "Queen and mistress of all the churches on this side the Alps," and in its neighborhood the empress had been born, according to one account, and had certainly passed some years of her life. Moreover, it was near this city that the luminous cross in the heavens is said to have appeared to Constantine. All these circumstances point to Treves as the proper place for the deposite of such a treasure.

To this period succeeds an immense chasm of 800 years, during which the Tunic is said to have remained hidden from view, in accordance with the practice of the Church, which forbade the public exposure of such objects. In this lapse of time Treves was six times sacked and devastated by the barbarians, with frightful carnage and destruction. Here the probabilities certainly tell strongly against the preservation of the Tunic. The custom of exposing relics to public veneration dates from the commencement of the seventh century, but it was not till the year 1196 that the one in question is stated to have been rediscovered, by accident (after the place where it was deposited had been completely forgotten), and exhibited for the first time to the gaze of the people. It then remained enclosed in the great altar of the Cathedral till the year 1512, when the ceremony was repeated on the solicitation of the Emperor Maximilian the First. We have now arrived within the domain of modern history, and no lack of documents is to be expected from that time to the present; but it must be conceded that the narrative I have given of the original discovery of this so-called relic, and the frequent dangers to which it was afterward exposed; the great intervals that elapsed during which its existence was absolutely unknown, together with the want of publicity with which all transactions relating to it were carried on, tend much to show how slender are the grounds on which its claims to authenticity rest.

The history, or "Biography" of the Robe, which I have here given, is the authorized version, published at Treves under the inspection of the Bishop: others treat the matter with very little ceremony, particularly a publication at Dusseldorf, under the title of "The Twenty Holy Coats," which professes to establish that, at the least, that number is claimed among different churches.

In spite of all invalidating circumstances, the least credulous of the thousands here assembled insist that its genuineness is still possible, and the slightest possibility of this kind is sufficient to make it an interesting object, which it is impossible to view without some emotion.

Since the exposition which took place in the year 1512, the Tunic has been publicly displayed nine times, seven times at Treves and twice at Ehrenbreitstein, to which place it had been transported on account of the risk of destruction or plunder to which it was exposed during the wars which distracted Germany. The last exposition occurred in 1810, and lasted 19 days. The number of strangers who visited Treves during this time amounted to 227,000. According to the belief of some, miraculous cures were wrought by the sight and touch of the relic. It is said that many paralytics, and other persons so sick or infirm that they had to be carried before it, afterward walked without assistance.

Those who dread the predominance of the Roman Catholic faith, and look with anxiety on the signs which seem to indicate that she is about to resume much of her ancient dominion, will be struck by the fact that the exposition of the sacred Robe in the year 1844 has attracted a greater host of pilgrims than on any previous occasion. The number of strangers who visited Treves from the 17th of August to the 6th of October amounted to upward of 450,000!

THE OLDEN CHURCH is the title of a sermon, by the Rev. HENRY M. MASON, D.D., on occasion of leaving the old Parish Church for a new one. It contains a rapid sketch of the history of the parish from 1707, the date of its earliest records, down.

W. H. Graham, Tribune Bildings, has favored us with "THE CHRISTIAN'S ECONOMY OF HUMAN LIFE, by THOMAS DOLBY." pp. 112.

NEW YORK CITY DIRECTORY.—Messrs. Groot & Elston, 150 Fulton street, have kindly sent us a copy of the "New York and Brooklyn Directory." Although a valuable work, we find it has many errors in it.

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We understand that Messrs. Robert Ray and John A. King have with great liberality given four lots of ground on the 9th Avenue and 28th street, with the promise of an additional one for a parsonage, to the Rector and Vestry of the Church of the Holy Apostles, provided a church of brick or stone be erected within a specified time: and have besides commenced the subscription with fifteen hundred dollars. With so liberal a commencement, and with the present worthy and indefatigable rector, the Rev. Mr. Thayer, to carry on what has been so well begun, there can be little doubt of the speedy erection of a new and handsome edifice. Should the object succeed, it is, we understand, the design of the Rector and Vestry to have a choir of the blind who may be favorably disposed to the Church, and as far as consistent to promote their temporal and spiritual benefit on a plan somewhat similar to that adopted in Liverpool.

The church will be but a short distance from the Institution for the Blind, and in a neighborhood rapidly increasing, and destitute of spiritual privileges. On these two accounts it is recommended to the favor of the Christian community. The vestry are unable of themselves to meet the specified conditions, and therefore earnestly solicit aid from the friends of the Church for this object. Donations and subscriptions gratefully received by the following gentlemen:

C. SHEPHARD, 191 Broadway.
WORTHINGTON ROMAYN, Esq., 1 Nassau-st.

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The annexed acknowledgment of the Rt. Rev. the Bishop of Alabama of the liberal donations of the New York Bible and Common Prayer Book Society and of the Protestant Episcopal Tract Society, will lead, it is hoped, Churchmen in general to reflect on the great importance of sustaining these institutions in a liberal manner. Such gratuities as those now acknowledged by Bishop Cobbs, can be given only as their Treasuries are kept supplied with funds. The gratuitous distributions of these societies since October last, is as follows: Bibles 981, Testaments 680, Prayer-books 5,548, Tracts 919,953 pages. The receipts have been far less than they should have been. We trust that this simple statement may lead to collections in parishes where they have not been made, and to liberal individual donations from those whom God has made his stewards of the silver and the gold.

"The undersigned in behalf of himself and of his Diocese would hereby express his unaffected thanks to the New York Bible and Prayer Book Society and Protestant Episcopal Tract Society for the liberal donation of two boxes of Prayer-books, Bibles, and Tracts: In a new Diocese hardly any present could be more acceptable or more useful.

N. H. COBBS,
Bp. of the Prot. Epis. Ch. in Alabama."

Tuscaloosa, May 28, 1845.

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We give below the proceedings of the Massachusetts Convention as reported in the Christian Witness.

We are grieved to see Bishop Eastburn speak so very discouragingly of the state of his diocese as he does in the annexed extract from his Address. But when we read such accounts as are given by our Boston correspondent, and consider the studied avoidance of Church principles, and the disposition which is manifested to follow other Christian bodies, we cannot wonder at the "deadly apathy" in one Christian body any more than at "the suspension of divine influences" in another Christian body.

My Brethren of the Clergy and Laity—The record presented to you in the preceding portions of this Address affords ground for encouragement, and for praise to the Author of all our mercies. But while we should not be unmindful of the goodness of the Lord, in all that he has done for us, who among us, at the same time, can fail to admit, that there is a dark side to this picture? When has there been a period in the history of this country, in which a more deadly apathy, in regard to the momentous subject of religion, seemed to have settled upon the hearts of the people than at the present moment? Not in our own Church merely, but in other Christian bodies around us, they who exercise the office of proclaiming the good tidings of great joy appear to lift up their voices in vain; few, comparatively, are added to the number of the Redeemer's professed disciples; while very many of those who name the name of Christ give indications of having fallen under the influence of the same spiritual stupor. In order to show the declining state of religion among ourselves, I need only remind you of the decrease in the number of persons confirmed, as seen by a comparison with the confirmations of the twelve months preceding; for, although this is partly to be accounted for by the fact, that, from a change made in the seasons of my annual Visitation, the Southern and Eastern districts were visited twice during the former year, yet even with this deduction, my record of confirmations presented last year very far exceeds that which has been laid before the present Convention. And, in addition to this mournful evidence of decay, there is that of the absence of a general ardor among our people in the work of spreading the gospel far and near. I have already acknowledged with gratitude, and now again acknowledge, the readiness with which many in this city have responded to applications of various kinds for their aid; a readiness unknown in former periods of our history, and for which I would be devoutly thankful to Him from whom all holy desires do proceed. But by how small a number of the members of our Church are these benefactions poured into the Lord's treasury! How many turn a deaf ear to every appeal! And, from many of our parishes in the interior, how scanty are the offerings to the cause of Him who offered *Himself* for our salvation!

On motion, it was voted, that so much of the Bishop's address as relates to the subject of disabled clergyman, be referred to a committee of five laymen. The following gentlemen were appointed that committee: Messrs. E. H. Robbins, S. Lawrence, E. S. Rand, B. T. Rand, James S. Amory.

Voted, that the Convention proceed to the election of Standing Committee, &c., to-morrow morning at 10 o'clock.

Adjourned to 9 o'clock to-morrow morning.

*Thursday, A. M., June* 12, 1845.

Roll of members called by the Secretary. Minutes read and approved.

The hour assigned for the election of Standing Committee having arrived, the Convention proceeded to the election. The vote by orders was called for. The Rev. Messrs. Clinch and Bent were appointed tellers, who reported that the whole number of clerical votes was thirty-six. Necessary to a choice, nineteen. The Rev. Messrs. Vinton, Woart, and Randall, and Messrs. E. S. Rand, jr., G. M. Dexter, and O. Daniell, having that number, were elected. Messrs. S. Greenleaf and Sohier, were appointed tellers to collect the votes of the laity, who reported the whole number to be thirty-one, of which the above named gentlemen received twenty, and were elected on the part of the laity. Dr. Robbins. from the committee appointed yesterday on the subject of providing for disabled clergymen, reported. The report was recommitted, and the Hon. S. Greenleaf was added to the committee.

On motion of Dr. Strong, it was voted that the travelling expenses of those clerical members of the Convention, who desire it, be paid out of the contingent fund of the Convention.

Dr. Vinton having declined serving upon the Standing Committee, the Convention proceeded to elect a clerical member of the committee.

The tellers reported the clerical vote as follows: the Rev. Mr. Howe, 10; Croswell, 9; Watson, 7: Vinton, 1; Butler, 4; Edson, 1; Eaton, 1. No choice.

Second ballot—The Rev. Mr. Howe, 17; Croswell, 13; Watson, 5; Vinton, 1. No choice.

Third ballot—The Rev. Mr. Croswell, 18; Howe, 18; Eaton, 1; Vinton, 1. No choice. Vote of the laity: whole number 31, of which Mr. Howe had 17, and was elected.

Fourth ballot of the clergy: whole number 38, of which the Rev. Mr. Croswell had 20, and was elected on the part of the clergy.

Second ballot of the laity: whole number 33, of which the Rev. Mr. Croswell received 18, and was declared elected.

The Rev. Dr. Boyle having declined being a candidate for the office of treasurer, on motion of Dr. Strong, it was unanimously voted that the thanks of this Convention be returned to the Rev. Isaac Boyle, D.D., for his faithful services as treasurer of this Convention, for the last twelve years.

It was voted that a committee be appointed to nominate a Board of Missions. The Rev. Mr. Ballard, Hon. S. Greenleaf, and Dr. Shattuck were appointed that committee, who reported the following persons as candidates for the Board of Missions: The Rev. Charles Mason, H. W. Lee, C. M. Butler, J. L. Watson, N. T. Bent, M. A. D'W Howe, T. R. Lambert; and the following laymen: Messrs. Wm. Appleton, James Barnes, Amos A. Lawrence.

The Rev. Mr. Watson declined, and the committee of nomination reported the name of Geo. M. Randall.

Voted, that the names reported by the committee be appointed the Board of Missions.

Proceeded to the choice of delegates to the General Convention. The Rev. Messrs. Croswell and Woart were appointed tellers.

E. S. Rand, Esq., offered the following resolution:—

*Resolved,* That a committee of five, of whom the Bishop shall be chairman, be appointed to consider what measures may be expedient or necessary to take to promote the cause of theological education in the Diocese, either by the establishment of a Theological Seminary, or by making provision within the Diocese for the instruction of candidates for holy orders; and that the said committee report to the next Convention.

Remarks in favor of the passage of the resolution were made by Mr. Rand, Dr. Vinton, and the Rev. Mr. Butler; and against it, by the Rev. Dr. Strong, and Dr. Robbins. Dr. Robbins moved that the resolution lie upon the table, which motion was lost. The question recurring upon the resolution, it was passed unanimously. The following persons were appointed that committee: the Rev. Messrs. Ballard and Mason; Messrs. E. S. Rand, jr., W. Appleton, William F. Otis.

On motion of Dr. Robbins, it was voted that the chair appoint a committee to nominate a Treasurer. The committee reported the name of the Rev. A. Eaton, D.D., and he was unanimously elected.

Voted, To print 1,000 copies of the Journal.

The following resolution was presented by Mr. Dana:—

Voted, That the subject of missions to seamen, in this Diocese, be committed to a Board to be elected annually by this Convention, which Board shall consist of —— persons, the Bishop to be ex-officio president of the Board. This resolution elicited a very interesting debate, in which Mr. Dana, Hon. S. Greenleaf, Dr. Vinton, and the Rev. Mr. Wells, took part.

On motion of Dr. Vinton, the above resolution was referred to a special committee, to report to this Convention. The following persons were appointed that committee: The Rev. Dr. Vinton, Randall, Croswell, R. H. Dana, jr., Esq., Hon. S. H. Greenleaf.

The tellers appointed to collect the votes for delegates to the General Convention, reported. The whole number of votes, 77; necessary to a choice, 39. The Rev. Dr. Vinton received 45; the Rev. Mr. Howe, 41; the Rev. Mr. Ballard, 60; Mr. Appleton, 75; Rand, 53; Winthrop, 40; Greenleaf, 40. No choice in the election of the fourth clerical delegate. Motion to dispense with balloting for clerical members of the delegation to the General Convention was lost, and the Convention proceeded to ballot.

The Convention proceeded to take up the constitution and canons reported at the last Convention.

The tellers reported as follows: whole number of votes, 63. The Rev. Dr. Strong, 28; Cutler, 18; Edson, 7; scattering, 9. No choice.

Adjourned to half-past four o'clock.

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## Connecticut Convention.

HARTFORD, June 10th, 1845.
St. John's Church, 10 o'clock, A. M.

This being the day appointed by the Constitution of the P. E. Church in the Diocese of Connecticut for the meeting of its Annual Convention. Divine Service was celebrated in the place determined on by the Bishop,—the Rt. Rev. Thomas Church Brownell, D.D., LL. D., being present with several of his clergy and laity.

Morning prayer was read by the Rev. Wm. Cooper Mead, D.D.; and the sermon preached by the Rev. A. B. Chapin, from Hebrews 2: 9. *That He should by the grace of* GOD *taste death for every man.*

The Bishop then proceeded to admit Samuel Hawkesley to the order of Deacons, the Rev. Dr. Mead presenting the candidate; and the Rev J. M. Wiley, and the Rev. H. D. Noble to the order of Priests, the Rev. J. Scott, and the Rev. S. S. Stocking presenting the candidates, and with the Rev. Drs. Burhans, Jarvis, Mead, Holcomb and Todd uniting in the laying on of hands.

The Bishop was assisted in the litany and the holy communion by the Rev. S. F. Jarvis, D.D.; the Rev. Ambrose Todd, D.D. reading the Epistle, and Rev. Dr. Burhans, Mead, Holcomb and Todd assisting in the distribution of the elements.

The Convention was then called to order by the President. The roll of the clergy was called by the Secretary, Rev. E. E. Beardsley. A quorum being present, the Rev. Messrs. Chapin and Richardson were appointed to receive the credentials of the lay deputies.

Convention adjourned to 3 o'clock, P. M.

3 o'clock, P. M.

Convention assembled. The committee appointed to receive the credentials of the lay delegates reported a list of those who were entitled to seats according to the canons, and a majority were found to be present.

Rev. E. E. Beardsley was re-elected Secretary.

Rev. Wm. Payne was appointed Assistant Secretary.

The President announced the usual Standing Committees.

Documents from St. Mary's, Manchester, and St. Clement's, Coventry, were referred to a committee, and on their recommendation these parishes were admitted into union with the Convention.

June 11th, 1845.
Feast of St. Barnabas the Apostle.

Morning prayer read by Rev. J. H. Nichols, assisted by Rev. E. E. Beardsley.

Minutes of yesterday read and approved.

The Bishop then read his Annual Address.

A preamble and resolution were read and unanimously adopted, with reference to the application of St. James's Church, Danbury.

Proposed amendments to Constitution were recommitted to Committee with power to report any farther amendments required by the 6th Article of the Constitution.

Rev. Dr. Jarvis read report of Standing Committee.

Committee on New Parishes reported in favor of admission of Christ Church, North Canaan, into union with the Convention.

Rev. Drs. Croswell, Mead, Holcomb, and Rev. Mr. Paddock, with Gov. Peters, S. H. Huntington, and J. M. L. Scovill, Esqr's. were appointed a committee on that portion of the Bishop's Address which related to an Assistant Bishop, with direction to report at 3 o'clock this afternoon.

The following gentlemen were elected Standing Committee: Rev. Drs. Croswell and Jarvis, Rev. George Burgess, Rev. Drs. Holcomb and Mead.

Daniel Russel, Esq., of Portland, and Hon. Reuben Booth of Danbury, were appointed Trustees of Episcopal Academy, Cheshire, to fill vacancies occasioned by death of Burrage Beach, and William. M. McCracken, Esqs.

2 o'clock, P. M.

Convention assembled. A committee was appointed to devise means to afford assistance to disabled and infirm clergymen.

The Rev. Mr. Labagh, Missionary to the Jews in the city of New York, addressed the Convention on the subject of the Jews; and resolutions were passed expressive of sympathy with that ancient people.

The Committee on that part of the Bishop's Address which related to an Assistant Bishop, reported unfavorable to the measure; and on motion it was resolved to be inexpedient at this time to proceed to the election of such an Assistant.

The Secretary and Assistant Secretary were ordered to attend to the publication and distribution of 1000 copies of the Journal.

Committee on Constitution and Canons, on request, were continued until next year.

After appropriate services and singing 202d Hymn, Convention adjourned, *sine die.*

The following persons are now Candidates for Holy Orders in the Diocese, viz: Isaac G. Hubbard, A. B., James G. Blair, A. B., Thomas M. Peters, A. B., William H. Clark. A. B., Charles R. Fisher, A. B., George J. Geer, A. B., Charles H. Wooster, A. B., Abel Ogden, A. B., Thomas S. Preston, A B., Henry V. Gardiner, A. B., Joseph P. Taylor, A. B., George Rossiter, A. B., John J. Brandegee, A. B., Francis J. Clerc, A. B., Henry Edwards, A. B., Joseph Brewster, A. B., John Betts, A. B., David P. Sanford, A. B., John C. Sterling, A. B., Jones G. French, Timothy Wilcox, Henry Floy Robert, lately officiating as a minster of the Methodist connexion, and James McKay, A. M., lately officiating as a Presbyterian clergyman, J. J. Bowden, Alfred B. Beach, James Stephenson, Baylies P. Talbot, Joseph Moore Wait, Cornelius R. Duffie, and G. N. Slack. The seven last-named candidates being recently transferred to this Diocese by the Standing Committee of the Diocese of New York—30 in all.—*Calendar.*

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UNION COLLEGE, June 3, 1844.

*Rev. H. J. Morton, D.D., Rev. T. M. Clark, Thos. Robins, Esq., Dr. T. L. Atlee.*

Gentlemen,—I received several days since, through your kindness, the official notice of my election to the office of Bishop of the Protestant Episcopal Church in Pennsylvania. I want words to express my grateful sense of this undeserved and distinguished mark of public confidence, and to each of you I owe my sincere thanks for the kind and cordial manner in which you were pleased to urge my acquiescence. I have given to the subject that anxious consideration which it so eminently merits, and I have concluded, though not without many misgivings, to accept the appointment. Besides conflicting claims of a sacred nature and a strong reluctance to leave scenes and employments endeared to me by many ties, I have had to encounter the painful consciousness that I shall be likely to prove unequal to the fearful responsibilities of such a charge. Accustomed to a life of retirement and of comparative exemption from care, I cannot but contemplate with deep solicitude the prospect of the arduous public labors to which you have called me. But I commit myself to God, and the support of his grace; and it is my most earnest prayer that I may not prove entirely unworthy of the generous confidence of your Diocese, nor forget under any circumstances the meekness, diligence, and zeal which become a Bishop in the Church of God.

I am with great regard, yours faithfully,
ALONZO POTTER.

## Married.

At Cazenovia, on the 3d inst., by the Rev. H. Gregory, the Rev. MASON GALLAGHER, minister of St. Peter's church, Cazenovia, to LUCY, eldest daughter of the Hon. Charles Stebbins, of the same place.

On 4th of June inst., by the Rev. Mr. Barnwell, the Rev. STEPHEN ELLIOTT, rector of Sheldon church, Prince William Parish, to SARAH G. BARON, daughter of H. A. Desaussure, Esq.

## Died.

In this city, on Thursday, the 12th inst., at the residence of her brother-in-law, James Burges, Esq., Miss SUSAN SMITH, aged 52,—a devout and exemplary communicant of the Parish of St. John's, Stamford, Connecticut. Her last days were days of extreme suffering and distress, which she was enabled, by Divine grace, to bear with great patience. Her mind was kept in peace, being staid upon her God and Saviour. For many years a faithful member of Christ, devoted to works of piety and charity, her loss will be deeply felt by her neighbors and friends; and long will she be remembered as one who strove to filfil the Christian law of Love.—COM.

## Calendar.

### June.

22. Fifth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. Sixth Sunday after Trinity. St. Peter the Apostle.

### July.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
25. St. James the Apostle.
27. Tenth Sunday after Trinity.

## Notices.

☞ The Annual Commencement of the General Theological Seminary will take place on Friday, the 27th instant, in St. John's Chapel. Services to commence at ten o'clock, A.M. The testimonials will be ready for signature at nine o'clock, in the School room in the rear of the Chapel; where the procession will be formed at a quarter before ten. June 21.

☞ The Church of the Annunciation will meet for divine worship in the large Chapel of the New York University, on and after Sunday next, the 22d inst., at the usual hours of Sunday service. June 21.

EMMANUEL CHURCH, N. Y.—*Seats free.*—This congregation will remove from the room corner of Canal and Hudson streets, to the church edifice corner of Prince and Thompson streets, (formerly known as the Church of the Annunciation,) on Sunday, June 22d. Divine service at 10½ A. M., 3½ P. M. and 7½ P. M.

MISSION CHURCH OF ST. MATTHEW.—The Quarterly Sermon in support of this station will be preached in the Church in Christopher street, on Tuesday evening next, by the Right Rev. Bishop Eastburn. Service to commence at a quarter before 8 o'clock. Episcopalians generally are respectfully invited to attend.

GENERAL PROTESTANT EPISCOPAL S. S. UNION.—The Board of Managers will hold their Annual Meeting at the Depository No. 20 John street, on Wednesday, 25th inst., at half past 8 o'clock, A. M.

The Managers are respectfully requested to attend without further notice. By order,

(Signed) ANTHONY TEN BROECK, Sec'y.
New York, June 3, 1845.

☞ The editors of the periodicals of the Church will confer a favor by copying the above notice.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of this Association will be held on Wednesday, 25th June, instant, at 7 P. M., in St. Luke's church, in the city of New York.

The Annual Sermon will be preached the same evening. Divine service to commence at 8 P. M.

The Annual Essay will be read the following day, at 12 M. in the Seminary Library.

A full attendance of the members is earnestly requested. By order,

June 7. W. WALTON, Rec. Sec'y.

GENERAL THEOLOGICAL SEMINARY.—The stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the city of New York, in the Sunday School room of St. John's Chapel, on Wednesday, June 25, 1845, at 6 o'clock, P. M. EDWARD Y. HIGBEE, Sec'y.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 6 P. M.

CHURCH OF THE HOLY APOSTLES, Rev. Mr. Thayer, Rector.—A *third* service every Sunday evening, at half past 7 o'clock, in the Sunday School Building in 36th street, *near* the Institution for the Blind. The public generally are invited to attend. June, 1845.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.

C. F. CRUSE,
June, 1845. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
June, 1845. 114 East Broadway, cor. Pike.

FAIR AT ST. LUKE'S CHURCH, ROSSVILLE, STATEN ISLAND.—The Ladies of St. Luke's Church, Rossville, Staten Island, (Rev. Charles D. Jackson, Rector,) propose holding a Fair at Rossville, on the 4th day of July. Contributions in money, or articles left with Thomas C. Butler, 20 John street, New York, will be thankfully received. The Parish is new, and at present an interesting object for the contributions of benevolent Churchmen. June 7.

## Acknowledgments.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Islip, Long Island, Rev D V M Johnson, $2 50; Ch of Ascension, Rev G T Bedell, $54 91. Total amount, $57 41.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 18, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Islip, Long Island, Rev D V M Johnson, $2 50; Ch of Ascension, Rev G T Bedell, $38 92; Rev J P F Clark, subscription, $1; John H Swift, donation, $5. Total amount, $47 42.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 18, 1845.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 14th ult., the following contributions, viz:—

From St George's ch, Hempstead, Rev O Harriman, jr, rector, $6 94; Christ ch, Troy, Rev R B Fairbairn, rector, $8; St John's ch, Monticello, Rev E K Fowler, rector, $3; "M, a contribution for Missionary fund of this Diocese," $5; Church of the Ascension, N Y, Rev G T Bedell, rector, $38 92. Total amount, $61 86.

C. N. S. ROWLAND, Treasurer,
June 18, 1845. 55 Water street.

THE DOCTRINE OF THE CROSS.

NOW published THE DOCTRINE OF THE CROSS, being 'a memorial of an humble follower of Christ,' with an introduction by the Rev. John Dowdney, M.A.

The above little work, which has been highly recommended by the *British Critic, The Churchman, Banner of the Cross, Gospel Messenger,* &c., is now published and for sale, price 50 cents, by

H. M. ONDERDONK & CO.
June 21—tf. 25 John st.

BURNS'S FIRESIDE LIBRARY.

A SERIES of volumes, published at a low price, combining recreation and instruction; the following have been received:—

The Shadowless Man, or wonderful history of Peter Schlemihl, by Chamisso; price 18¾ cts.
Fables and Parables, from the German of Lessing, Herder, &c.; 25 cts.
Lives of Englishmen in past days, three parts, 62½ cts.
Church Clavering, or the Schoolmaster and his Pupils, by the Rev. W. Gresley, M.A., 63 cts.
Ballads and Metrical Tales, selected from Percy, Ritson, Jamieson, &c. &c.; 63 cts.
The Five Empires; an Outline of Ancient History, by Rev. Robt. Wilberforce; 50 cts.
Undine, from the German of Foque; 25 cts.
Evenings with the Old Story Tellers, selected from the Gesta Romanorum; 50 cts.
The Siege of Lichfield, by the Rev. W. Gresley; 50c.
Frank's First Trip to the Continent, a new work by the Rev. W. Gresley; 87½ cts.
Churches, their Structure, arrangement and decoration, by the Rev. G. A. Poole; 50 cts.

Imported and for sale by
D. APPLETON & CO.,
June 21. 200 Broadway.

HISTORY OF THE CHURCHES.
Will be published early next week,

NO. 5 of the above History, containing a view of the West Front of TRINITY Church, and a view of ST. STEPHEN'S Church. This number completes the description of ST. JOHN'S, and commences that of ST. GEORGE'S.

HENRY M. ONDERDONK & CO.
June 21—2t. 25 John st.

COMPLETE HISTORY OF GERMANY.
D. APPLETON & Co. have just published

HISTORY OF GERMANY, from the earliest period to the present time, by Prof. F. Kohlrausch, translated by James D. Haas, with a complete index. One elegant volume, 8vo. of 500 pages—cloth, $1 50; may also be had in five parts; price 25 cents each.

A compendious and full history of the German Empire, disconnected from all the extraneous details which it has been customary to combine with the annals of particular nations, has long been a desideratum in the English language. Such a narration could not be found. Mr. Kohlrouch's work, in many respects, is a model for historiographers. It is sufficiently minute, highly graphic in its portraitures and delineations, rejects every topic merely fabulous or unimportant, and the truthfulness of it can be verified by a recurrence to the various authors whom he has enumerated as the sources whence he has derived his narrative. June 21.

Recently Published.

A MANUAL OF ANCIENT AND MODERN HISTORY. By W. C. Taylor, L.L.D., of Trinity College, Dublin, from the third English edition, revised, with an additional chapter on the United States, by Prof. C. S. Henry, of the N. Y. University, 1 vol. 8vo. of 800 pages. $2 25.

This work will be found to be altogether the best summary of General History yet published. It is one of the avowed objects of the compiler "to unite the philosophy, with the narrative of History, to combine events with their causes, and direct occasionally the attention of the student to the progress of Civilization, both in its effect on society and on individuals." The work embraces a general survey of the rise and progress of the several nations of the earth, from the earliest organized government to the present day, including a succinct history of our own country, in a distinct chapter, by the American Editor. June 21.

A CHOIR of 4, 8 or 12 persons, accustomed to sing together, and familiar with the Church Service, together with an accomplished organist, would be glad to make an engagement. References given. Apply at this office. June 14—3t$

## The Prayer of Habakkuk.

With fear I was speechless,
I trembled, O Lord,
At the sound of thy voice,
The might of thy word.
O'er heaven his glory
A canopy spread,
And his praise on the earth,
In fulness has shed.

Before him marched grimly
Plague, sickness and death,
And fires in his pathway
Were lit by his breath.
He stood on the heavens,
And measured the earth;
Divided the nations,
Struck down in their mirth.

The hill-tops were scattered,
Unshakened of old;
The roots of the mountains
Torn up from their hold.
They saw thee and trembled—
The rivers flowed by;
The deep muttered hoarsely,
His hands raised on high.

In their high habitations,
The moon and the sun,
Stood still in their courses
O'er broad Ajalon.
For his people's salvation
He scattered the foe;
To aid the anointed,
Dealt death in each blow.

Though the fig shall not blossom,
Nor fruit bend the vine;
Though the folds shall be empty,
No stall filled with kine;
Yet will I be joyful,
Still trusting his grace;
Still waiting for mercy,
Though hidden his face.

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From the Christian Remembrancer.

Parochialia; *or Church, School, and Parish. The Church System and Services practically considered.* By John Sandford, M.A., *Vicar of Dunchurch, &c.* London: Longman & Co. 1845.

(*Continued.*)

The *want* which this system is intended to remedy is a real one—the effort to remedy that want is right. But what is the true remedy? Be it remembered, we are but saying now that the means used are false—not the object aimed at. True, men of earnestness and reality do want more than the external means of grace. There is a duty which the Priest has to fulfil to them, which a close personal intercourse on his part alone can do. He feels aright when he feels uneasy at knowing nothing of them, beyond his sight of them at church. He judges right when he feels he will have to answer for having no closer knowledge: and that they will suffer for the neglect. Some shape or other of Confession is the only true remedy for this want, and that in immediate connexion with Holy Communion, as our Church contemplates. In opening the heart, traits of character and disposition of course come out, and the advice of the Priest can be given exactly proportioned to the case requiring it. Severity can be used where it is needed—encouragement need not be misplaced—difficulties may be removed and answered. It is not needful to dwell on what must be manifest to all—the infinite advantage this mode of intercourse must give to the minister with his people. Here and almost here alone he can fully realize his position of spiritual Pastor of his people. He is the shepherd of each individual of his flock, and is able to discover and discriminate exactly for each case which come before him. He emphatically *knows* his people. We do not now speak of the other advantages of this habit. The object that this intercourse offers to strong inward yearnings, which will have their way, and which will vent themselves on bad objects if we do not give them true ones; the assistance it gives to self-examination and self-knowledge, which cannot be thoroughly *gained* without it; the calling out *feelings* of shame and compunction for sin;—all these and many others are advantages of confession we are not speaking of here; we simply speak of it as being the proper and appropriate way of such systematic intercourse between the Priest and his people, as will tend to prevent their reverent and uncertain discussion and display of religious feelings and truths on all occasions; a habit fallen into very naturally, and formed by the wish to fulfil what is really a duty—the closer intercourse with our people, and their intimate recognition of the Priest as their spiritual pastor.

But not to pursue this subject, the desire for closer and more personal intercourse with our people is satisfied by attention to other systematic plans of the Church, which men too much neglect. Why should not ministers make more point of seeing and preparing communicants for Holy Communion?—a line plainly suggested by our own Church. What a constant intercourse this would give with our people, and that of the most useful naturel and from the fact of the Holy Communion being a *definite* ostensible point, the danger of irreverence which indefinite intercourse produces would be avoided. The same work might be carried on, and the same point gained by the preparation of Sponsors for Holy Baptism, thus heightening the reverence for the Sacrament itself—clearing away the very false notions men have about sponsorship, and at the same time increasing our knowledge of souls individually. These modes, which are surely the modes the Church would *herself* suggest, and in the purest spirit of Catholicity, would prevent the uncertain, indefinite intercourse we have spoken of above. They would be systematic: they would come with all the weight of law and system, working independently of the man who uses them, and would give men what they so much aim at —a closer personal knowledge of their people.

There is an untold power in *system.* Many would shrink from these methods merely because they are systematic. There is, in some men, a dread of system in things to do with religion. When each thing has its own proper place and time, the work itself seems curtailed, and the apparent necessity of neither doing more or less than their system, leads men to imagine that their usefulness is impaired. The *power of action* does not seem commensurate with the *action marked out*, when men see the one measured by the other. As long as they do not see them measured by settled rule, they think (and they are too willing to think it) that their powers are infinite, and the scenery of action illimitable—a great mistake! Such men really *do* infinitely less. It is proverbial that none find so much time to do things as those who have most to do, simply because they probably work by system. The dread of system is chiefly founded on the curb it seems to give to the unknown powers of a man; "a man cannot do more than he can," and to know *how much* he can *do*, does not limit or enfeeble that power to do it. In parochial matters, some especially feel this; they feel their work is infinite in importance: so it is. They feel that to define their labor is almost to narrow the importance of the truth itself, and too much to narrow their responsibility. But let them try system. They little know how much they will do under it; and what an expanded degree of knowledge of men's souls, and intercourse with them, the working of the Church's plans will give them, as contrasted with the most indefinite and seemingly infinite exertions of their own. It is strange how easily men shut their eyes to the failure of unsystematic work. They think these very failures are the result of an unbounded energy; that they are matters of praise rather than blame, whereas they never see that the man who is working on system is doing the very same things they are doing, and much more besides.

But again. Most men set over a parish must feel the difficulties thrown in their way by the utter ignorance of the adults of a certain age among their people. The fact which Lord Ashley brought forward lately, as existing in many of the manufacturing districts, is but too true of many of our own people in the most secluded agricultural parishes, where every attention is paid to the people, and every facility given to the exertions of the Priest. Many of our older people could scarce tell the name of the Saviour who has redeemed them. It is a startling, but true case. The knowledge of the great principles of our faith—the Articles of the Creed—the rules of Christian practice, are truths of which a large proportion of our adult population are in utter ignorance. Very few could bear the slightest questioning on the points of the Christian faith; and this is the case in parishes where the most devoted men not only are, but have been at work for years. The existence of the Catholic Church—the meaning of Communion of Saints—the mode of the Forgiveness of Sins—the need of the life-giving Spirit—are points on which they are in as utter ignorance as the heathen themselves. The reason of this dearth of deep knowledge in holy things, is not the want of zeal and devotion in the clergy—not the want of earnest-minded men in the coldest day. There were many such when the aged adults, to whom we refer, were themselves the children of their time. The fault lay in the *system;* the uncatholic custom, and inefficacious system which the religious men of the day used, and which has more or less been in use since the Reformation; viz. the system of teaching by exhortation —the merely telling and reminding men of truths—the giving up and disuse of the catechetical mode of instruction. The catechetical method is the method of the Church; it is the only method which is philosophically sound for instructing men. It draws out a man's own powers, and teaches him to rely on them and exert them. Other systems save him trouble, and every one will be saved trouble if he can. We are so made, that our powers are strengthened and forced into play when we are compelled to exert them.

The Church of Rome, with her usual wisdom, has learnt this lesson, and works on it. She adopts the catechetical system; and the very poorest, most ignorant, unlettered peasant among her children, could give a better account of the faith that is in him, than many of the so-called enlightened men of our own middling classes. It is matter of fact and experience. The poorest peasant in Ireland, under the teaching of the Church of Rome, will tell you what he believes as a Christian—will have a definite idea of his duties—and of the Christian life, as far as he has been taught it; and will give decided proof that he is not a heathen. There is something *real* in his profession. Amongst us, we may say it safely, there would be many, between whom and the heathen it would be hard to distinguish; nay more, who scarcely distinguish it themselves. There is a want of reality about our system—a want of character and depth. We do not lay hold of our people: they are not *ours;* all we can say is, they belong to no one else. Our system is unreal. We have no system. Of course, we have not spoken of anything beyond the *system* adopted by Rome. We say nothing of the truths which members of that communion hold, considered in themselves; as far as they know, they have a clear, definite idea of what they hold, and what they are; our people generally have not. Their system is one which shows their people not only as not heathen and not Mahomedans, but as Catholics; ours may suffice to show they are not the former, but would leave men in considerable doubt about the latter. It is a negative method only. More than half the points which Anglicans are conversant with are held controversially, and relate to other Christians whom they are not to agree with.

How is a Priest to prevent this difficulty? He naturally longs to do so; it stares him in the face. He goes to a man of fifty, who is sick, and finds him unable to give a clear answer to one question as to the faith that is in him. What is to be done? He feels that if this is the case in a small agricultural population where he may be, what is the fearful responsibility which the ministry are incurring! Of course, the first thing to do, is to work on the children and the young; instruct them catechetically, and thoroughly bring them up as Catholics and as Christians. This is clear. But what shall be done with the adults?

And this reminds us of another point which bears strongly on what we have said. We have found fault with the teaching of the last few years; but we find occasionally some among our own flocks who are relics of a long past day of education—men who benefited by the instruction of schools anterior to the low tone which sprung up sixty years since; and who still had a tinge, or rather had not lost a tone, however faint, of Catholicity. We find such persons among many of our aged people, still loving the Church's lessons, and minding her holy days; this shows us how much more the system they were brought up under laid hold of them, than the superficial instruction of later days has of the generation which has come under its influence.

The best course to adopt with adults, surely, in this state of things, is to bring religious truths as much as possible before their minds. Actual instruction seems, at their age, nearly hopeless. But, surely, Daily-service will for such persons do the work of the Church. It will bring constantly before them great truths, the expression of which will be put into their own lips. It will place before them daily the Articles of the Christian faith; and there is a tendency in deep religious truths to sink into the mind—to lay hold of the understanding and affections by their repetition. Perhaps this would be the most effectual means we could suggest for remedying the almost heathen darkness in which many Englishmen are living, while brought up in the midst of unnumbered blessings and privileges. Mere exhortation and announcement of truth will not do. The remedy just suggested, to a certain degree, compels a man to act for himself, and draws out his own powers and energies. He himself confesses and enunciates truth.

Of course, to lead men to Holy Communion still more effects this purpose. But while we find it difficult to remedy so deep-rooted an evil in the minds of adults who have suffered from a lax and superficial method of teaching, our great care should be over children, that their instruction may be real and catechetical, founded on the basis of Catholic and dogmatic truth with which that mode of teaching is pecularly bound up. It is not our work now to discuss the question of methods of teaching, and their minute details. Much, indeed, might be said, but it is a matter of its own.

(*To be continued.*)

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### Court of Queen's Bench.—Westminster, May 7.

*The Queen* v. *The Chancellor, Masters, and Scholars of the University of Oxford.*

Mr. Kelly (with whom was Mr. Baddeley) applied to the Court, upon the part of the Rev. William George Ward, for a rule calling upon the defendants to show cause why a *mandamus* should not issue, commanding them to restore Mr. Ward to the degrees of Bachelors of Arts and Master of Arts, of both which degrees he had been deprived by two resolutions of the Convocations of the University, on the 13th of February in the present year. Although the facts of the case are already sufficiently notorious to the public, it will be desirable to state upon the present occasion all the principal circumstances of the case. It appears that Mr. Ward was matriculated at the University in 1830, and that he took his degree of B. A. in 1834, and that of M. A. in 1837, and that upon each of those occasions he signed, in the usual manner, the Thirty-nine Articles contained in the Book of Common Prayer, and also the three other articles included in the 36th canon. In the year 1844 he published a work, called *The Ideal of a Christian Church*, containing certain descriptions and statements respecting the character and doctrines of the Church of Rome, as well as respecting the English Reformation and the Church of England, and until the 13th of February in the present year he continued to enjoy all the rights annexed to his situation in all respects as a graduate and a fellow of Baliol College. Upon the publication of the work already mentioned, the attention of the authorities of the University was directed to certain opinions which it expressed, and which were supposed to be in opposition to the doctrines enunciated in the 42 articles which had been subscribed by Mr. Ward upon the taking of each of his degrees. After some preliminary proceedings, including a reference to a committee called the Hebdomadal Board, the Convocation proceeded, upon the 13th of February, to deprive Mr. Ward of both his degrees, upon the ground that certain passages in the work appeared to be inconsistent with the meaning of the articles, and with the good faith of Mr. Ward. These resolutions were contended by Mr. Kelly to be totally void upon the following ground:—first, that the publication of the book in question was no offence at all against the laws of England, or against any of the particular statutes of the University of Oxford; secondly, that supposing it to be an offence, the Convocation had no original jurisdiction to entertain any charge upon the subject; thirdly, that supposing the publication to be an offence, and the Convocation to have the power to try and punish, they possessed no power to inflict the particular punishment of degradation; and, fourthly, supposing the convocation to possess the jurisdiction to try and to inflict that particular punishment, they had, in fact, proceeded in such a manner as to render their adjudication upon the subject altogether a nullity. In order to show the value of the degrees of which Mr. Ward had been deprived, the learned counsel observed, that Masters of Arts were constituent members of the Convocation, and which was the governing body of the University. The possession, therefore, of a master's degree, besides qualifying the party to give certain lectures in the University, gave him a voice in the government of the whole body, as well as in the election of members to represent it in Parliament, and in the disposal of all the livings and places in the patronage of the University, for many of which the degree of Master of Arts was an indispensable qualification. There were also many other privileges and advantages incident to the possession of the degree, and of all these a party by the loss of the degree was completely deprived. It was finally to be observed that Mr. Ward had been degraded without having any opportunity of being heard in his own defence, a course of proceeding which under any circumstances must be void, as being at all times essentially contrary to the first principles of natural justice. If Mr. Ward had been regularly cited to the Chancellor's Court articles could have been there exhibited against him. He could make a regular defence to an intelligible imputation, and the inquiry could be further, if necessary, pursued through the several progressive gradations of appellate jurisdiction provided by the statutes of the University. The learned counsel then proceeded to refer to the case of Dr. Bentley and that of Mr. Frend, to show that this Court would always grant a *mandamus* to restore a party to degrees where they were connected with the perception or derivation of any pecuniary profit.

Rule granted. *Church Chronicle.*

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### Established Dissenting Ministers.

Justice is a very excellent thing; but there is little to be admired in it when its quality is of that sort which we sometimes distinguish by the epithet "one-sided." We have given the humble tribute of our praise to the Hebdomadal Board, who, as far as a defective law would allow them, have done their best for the protection of the Church, her doctrines, and her true sons. But we fear that there are other enemies of the Church abroad besides those who are endeavoring to drag her into Romanism. Rome and Geneva are wide apart, but the Church of England lies between them. She has enemies on either side. If an English clergyman, claiming to remain so while he holds the whole cycle of Romish doctrine, be rightly judged to be a foe to the Church—not less so in our opinion is he who holds full community with that party which not only dissents *from* the Church, but which despises alike her ordinances and her authority; and who, even from the pulpit of a proprietary Episcopal chapel, preaches for the benefit of a purely dissenting society. The following extract, abridged from the original, we take from yesterday's number of the English Churchman. It is a communication from a correspondent to the editor, and we must add that, without particularly admiring the tone, we cannot deny its justice.

"On Monday evening last, the Rev. ——, D. D., and one of the 'select preachers' before the University of —— for this year, preached a sermon in —— street (Protestant) chapel, on behalf of the '*Popish Society for the Propagation of the Faith.*' Why not give the traitor's name at full length, so that all good Protestants may avoid him wherever they meet him? Well then, we will give his name (in confidence) to the Protestant public, and in filling up the blanks, we will correct an important error in the above designation of the Society. The real facts of the case, then, are as follows; and we commend them to the careful consideration of that jealous and watchful guardian of the faith and discipline of the Church, the Hebdomadal Board. 1. The Society was the London Missionary Society, which is *exclusively and essentially for sending forth Protestant Missionaries who dissent from the Church.* 2. The preacher who advocated its claims is the Rev. George F. W. Mortimer, D. D., of Queen's College, Oxford, head master of the city of London school, *and a 'Select Preacher before the University for this year.'* 3. The minister of the chapel where Dr. Mortimer preached, officiated, a few months ago, in a Presbyterian Meeting-house; and, very recently, in that of an excommunicated priest. This case will afford a satisfactory and conclusive test of the 'even-handed justice' of the Hebdomadal Board."—*Church and State Gazette.*

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**The Church and the Meeting-House, or which is the way?**—In consequence of the opening of the new chapel of St. Peters, in this town, the clergy of St. Andrew's parish have been obliged to relinquish Sunday services at Brading Place Oratory for the present, and also the Sunday-school, until they can procure a room to serve as a school-room to St. Peter's. A certain class of dissenters took advantage of these circumstances, and opened a Sunday-school at Brading Place, with a view of connecting it with their own Meeting-house in Newcastle. On the first Sunday of this new school being opened, having succeeded in drawing together a number of the Church children, the teachers of the strange communion marshalled the young folks in a body, and marched them off in triumph at the success of their scheme, and questionless with much gratification at the prospect of the increase of dissent, and at the beneficial working of the voluntary system. On the way, the party came to where the roads crossed at the end of New Bridge-street, where the children in a body, turned down New Bridge-street, the teachers having turned the opposite way, towards Blackett-street, where the Meeting-house is situated. The teachers were not long in discovering that their youthful charge had forsaken the way in which they themselves were going, and they called after the children, saying—"This way, this way; that's not the right way:"—to which the young Churchmen replied, "Yes, it is; it's the way to St. Peter's Chapel." Onward they went, no persuasions or entreaties of the strange teachers being sufficient to induce them to deviate from the right way, and in due time they were seated in St. Peter's Chapel, and shared in the public worship of the day. Is not this beautiful example one which older Churchmen might study with advantage?—*Newcastle Jour.*

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This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

N. B.—The number of *Day Scholars* and *Day Boarders* being limited, vacancies will be filled as they occur; there are at present some vacancies in the Day School and several in the Boarding School, both departments being entirely distinct from each other.

TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders,* $50 per quarter; *Day Scholars,* $30 per quarter. May 31—3mis

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*New Hartford, Oneida County, N. Y.*

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

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References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

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It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.

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Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.

EDWARD COOPER, A. M.,
Sing Sing, April 15, 1845—tf. Principal.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

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No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

FROM the *Norfolk* (*Va.*) *Courier.*—"The New Organ lately erected in our city by Mr. George Jardine, of New York, was on Wednesday afternoon, fully tested in the presence of a select and numerous auditory. The exhibition was as creditable to the builder, as gratifying to all who were present, and elicited the warmest approbation. We cannot hesitate to pronounce it a *splendid* instrument. It combines the excellencies of finished workmanship, great variety of tones, and exquisite expression, in a wide range of twenty stops; of a principal and minor organ whose powers may be united at will. And so happily subdued are even the sonorous depths of its largest pedal pipes, and so sweetly modulated its treble, that no harsh, ungrateful sound vexes the hearer, and detracts from the flood of melody. We were struck with the fine effect of the swell; in the Dulciana, Flute Hautboy and Trumpet; whilst in the Open Diapason, the imitation of the French Horn was admirable. Exclusive of his other merits, Mr. Jardine possesses peculiar ability in *voicing* his organs," &c. &c.

Mr. Jardine professes to manufacture Organs, large and small, very superior to most of those made in this city, and he respectfully solicits a continued patronage.

☞ Large, full toned, and most effective Church Organs, from $300 upwards. Organ Manufactory, 83 Anthony street, New York. May 3.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

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All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
161 Fulton street, New York.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

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